The Christian Century

PUBLISHED WEEKLY

We Paid Our Taxes—But!

By Robert W. Moon

The Tide Begins to Turn

An Editorial

Our Spiritual Lag

By James McBride Dabbs

Was Evanston Conservative?

By Denys L. Munby

JANUARY 19, 1955

In This Issue

DENYS L. MUNBY

contributes another article to the series of evaluations of the Evanston 1954 assembly of the World Council of Churches which The Christian Century will publish during the current year. Mr. Munby also contributed to this paper's pre-Evanston series, "Toward a Responsible Society" (May 19, 1954). A Scot, Mr. Munby is now lecturing in economics at Aberdeen University, after taking his M.A. in economics at Oxford, where he was a reader in that subject at Christ Church. He is a lay member of the Scottish Episcopal Church, which he represented at the Anglican Congress at Minneapolis. He served as a consultant at Evanston, and lectured at Union Theological Seminary, New York, while in this country.

JAMES McBRIDE DABBS

is an elder in the Southern Presbyterian church, residing on a farm near Mayesville, S. C. A number of years ago, when a college professor, Mr. Dabbs wrote frequently for this paper. We welcome his return to our pages.

ROBERT W. MOON

is pastor of the First Methodist Church, San Leandro, Calif. This was the first church to file suit testing the constitutionality of California's loyalty-oath-for-churches law. He is also chairman of the commission on education and public morals of the California-Nevada council of churches. The suit described by Mr. Moon is being conducted by the California branch of the American Civil Liberties Union, whose annual report is editorially discussed on page 70 of this issue.

JACK A. HAINES

is a serviceman in the armed forces of the U.S., now overseas.

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The Christian Century

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Coming Events

Jan. 19-20. 7th National Conference on Church and State (Protestants and Other Americans United for Separation of Church and State), Washington, D. C.; Harold J. Ockenga, speaker at Mass Meeting in Constitution Hall.

Jan. 19-28. Stewardship Institutes (N.C.C. Joint Department of Stewardship and Benevolence), Michigan.

Jan. 23. Chicago Sunday Evening Club; Charles B. Templeton, speaker.

Jan. 23-27. University Christian Mission, Vanderbilt University, Nashville, Tenn.

Jan. 24. United Church Institute of Religion, Raleigh, N. C.; Willard Goslin, speaker.

Jan. 24-27. 56th Annual Ohio Pastors' Convention.

Jan. 24-30. Youth for Christ International 9nd Annual Winter Conference, Boca Raton, Fla.

Jan. 25. Institute for Religious and Social Studies, New York city; Wilhelm Pauck, Robert McAfee Brown, Charles Frankel, speakers.

Jan. 25-26. Evangelical Press Association 7th Annual Convention, Chicago.

Jan. 25-27. Southern California Ministers' Convention, University of Southern California, Los Angeles.

Jan. 27-30. Second Lutheran Evangelism Conference (N.L.C. members), Milwaukee.

Jan. 28-31. Week-end Institute on Christianity and Communism (N.C.C. Division of Foreign Missions), Swift Hall, University of Chicago.

Jan. 30. Chicago Sunday Evening Club; George MacLeod, speaker.

Jan. 30-Feb. 3. University Christian Mission, East Tennessee State College, Johnson City.

Jan. 30-Feb. 6. Youth Week (United Christian Youth Movement).

Jan. 31. Harvard Divinity School Alumni Dinner; Prof. John Dillenberg, speaker; theme: "A Perspective for the Divinity School."

Jan. 31-Feb. 2. 24th Annual Indiana State Pastors' Conference, DePauw University, Greencastle; George A. Buttrick, Julian Price Love, Allen Wehrli, speakers.

Jan. 31-Feb. 2. Bangor Theological Seminary Convocation Week (50th Anniversary Program), Bangor, Me.; James W. Fifield, Jr., George Shepard lecturer on preaching; Robert J. McCracken, Beach Quiet Hour lecturer; G. Bromley Oxnam, Enoch Pond lecturer on applied theology; D. Elton Trueblood, Samuel Harris lecturer on literature and life.

Jan. 31-Feb. 3. Chicago Theological Seminary 24th Annual Ministers' Week.

Feb. 1. Institute for Religious and Social Studies, New York city; Scott Buchanan, Robert McAfee Brown, Lionel Trilling, speakers.

Feb. 1-3. Chicago Theological Seminary Annual Alden Tuthill Lectures; George F. MacLeod, Walter G. Muelder, Albert Buckner Coe, John Short, speakers.

Feb. 1-3. Evangelical and Reformed Church Conference on Christian Commitment and Christian Community (Commissions on Evangelism, Stewardship and Christian Social Action, sponsors), Cincinnati.

Feb. 1-3. Oregon Council of Churches, Oregon Council of Churchwomen Convocation, Eugene.

Feb. 1-6. 19th Annual Midwinter Lutheran Evangelistic Movement Conference, Augustana and Central Lutheran Churches, Minneapolis.

Feb. 2-5. International Christian Leadership Annual Convention, Washington, D. C.

Feb. 6-10. University Christian Missions, Davidson, N. C.; San Marcos, Tex.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXII CHICAGO, JANUARY 19, 1955 NUMBER 3

EDITORIAL

IF PRESIDENT EISENHOWER is a trustworthy observer, the state of the union is pretty good. His message under that title at the opening of the 84th Congress was the sort of calm, low-pressure review that an untroubled head of a successful corporation might present to an annual stockholders' meeting. With transition from a war to a peace economy completed, the President evidently believes that if the nation will go on about as it has been going it will get along all right. Some unexpected proposals may crop up in the eight special messages he has promised to send Congress before mid-February, but they were not foreshadowed in his State of the Union message. It was a message that might almost as well have come from Mr. Truman or Mr. Stevenson. Thus it put into practice its plea for nonpartisanship: "Let the general good be our yardstick." One notable feature of this presidential message was the emphasis on religious values with which it opened and closed. This insistence that the whole conception of American government rests on a "deep faith" in the "divine endowment" of our people with "inalienable rights," that history's present crisis is in essence concerned with the worth of the individual, is becoming increasingly the center of the President's thinking. With it goes his confidence that he speaks for "a devout America, humble before God." There are great gains implicit here for the moral undergirding and stabilizing of the national life. There are also great dangers, lest in our dealings with other nations this confidence in our own devoutness betray us into the arrogance of self-righteousness.

The State of The Union

The Pope Calls for Bridge-Building

WHEN HISTORIANS of a later day judge the pontificate of Pius XII we believe they will stress his series of Christmas messages as abiding evidence of his Christian statesmanship. The one issued this year will rank among his greatest. Because of his illness, he could not broadcast it, as his custom has been, on Christmas Eve; he was not strong enough to complete it until after Christmas and could then only give it out through the press. It is much too long even to be summarized here. In essence, however, what the pope had to say was that the world is still in peril from the "cold peace" of a coexistence based on fear, that both camps are contributing to continuation of this fear, and that the only means of attaining the "coexistence in the fear of God" which would be true peace is for nations and statesmen everywhere to recognize their accountability to the moral law while Christians in both camps thrust out a "bridge of peace" toward each other. "There appears to us to be a well founded hope that, in [Christ's] name, a bridge of peace may yet be built between the opposing shores, and the common bond so sadly broken be re-established." Inhabitants of the West will read with approval the papal strictures on the communist governments. They may be less ready to accept papal reproof for the West's share in responsibility for the cold war and for its faith in the ability of economic measures to satisfy the aspirations of men. Yet it is in these passages that the pope reveals most convincingly his Christian insight and statesmanship. The message is studded with passages which deserve prolonged reflection. Men of good will who share the pope's faith that the world exists as a creation of the God of love revealed by Jesus Christ will want to respond to his plea "to collaborate toward a new basis of unity for the human race." Will they discover, however, that before bridge-building as a common task of Christians can begin they will be expected to accept a papal claim which is itself one of the great disrupters of human unity?

Is Russia Thrusting Out New Bridges?

WHILE THE POPE thus calls for building bridges of peace by Christians from both sides of the "cold peace," are the Soviet rulers actually starting to do a little bridge-building of their own? There has been a lot of talk to this effect since Stalin's death. Most of it has been in terms of politics, and almost none of it has had conclusive supporting evidence. But the recent rise of Nikita S. Khrushchev to power in the Soviet Union, and various moves he has made, suggests that an effort to renew ties with the noncommunist world at a level deeper than politics may be gathering momentum. Concerning the speculations whether Khrushchev and Malenkov are moving toward a showdown, as did Stalin and Trotsky after Lenin's death, judgment should be suspended until more is known. But it is evident that Khrushchev is becoming a power with whom to reckon and that the measures with which his name is identified suggest a desire for closer cultural relations with the outside world. It was Khrushchev who issued the recent rebuke to Communist party members and journals which were trying to stir up another antireligious drive. It was he who brought down the government of Uzbekistan by pointing to the failure of its

cotton-producing program to keep pace with methods of cotton production in the West. And now it is Khrushchev who has rebuked Soviet architects and builders and told them to learn from other countries simple design and methods of mass production. Apparently emboldened by this new line from the Kremlin, the Soviet Academy of Sciences, which is publishing 55 scientific periodicals this year, announces in *Izvestia* its desire to publish and catalogue more foreign scientific writings. At this stage, developments such as these should not be given an exaggerated importance. Nevertheless, if they mean that Soviet leadership is now ready to tell the Russian people that they can and should learn from the West, a new and more hopeful relationship may be in the making. This is the first concrete evidence we have seen that Soviet leadership can recognize that, in any process of building bridges for peaceful coexistence, some of the piers and abutments must be thrust out from the communist side. Heretofore the Russian people have been told that, just as their government is working alone for peace against the capitalist imperialists who are moving by historical inevitability toward war, so they alone are perfecting the social, scientific and technological processes to bring about a perfect society. If the second illusion is now to be abandoned, it may be that the first will follow. That would bring about a world situation in which firm peace could grow.

Coming Bandung Conference Worries the West

WHEN THE FIVE so-called Colombo nations first invited thirty Asian and African governments to consult at Bandung in April, Western diplomats tended to shrug off the projected conference as little more than a gesture to help President Sukarno of Indonesia out of his domestic difficulties by giving him the prestige of playing host to an international gathering. But then, as we reported last week, John Foster Dulles took a careful look at the list of the nations invited to Bandung and the topics nominated for discussion. (See editorial on page 35 of our January 12 issue.) The result was a call for the foreign ministers of the eight Manila-pact countries—most of which are to be represented at Bandung—to meet Mr. Dulles in Bangkok on February 23. Undoubtedly the American secretary of state will use that occasion to instruct our Asian allies on the limits to which they can go at the April conference. Only two days later it became evident that the British foreign office was as disturbed as the American state department. Sir Anthony Eden, it was announced, would attend the Bangkok meeting and then would make a tour of the capitals of Asian nations with British ties. Presumably, Sir Anthony will also seek to exert a cautionary influence. Between them, Mr. Dulles and Britain's foreign secretary hope to head off any drastic resolutions from Bandung. They may succeed, for the noncommunist participants will be in no position lightly to disregard American and British wishes. Nevertheless, pressure for something more than a program for containing communism is growing fast throughout Asia and Africa. If the Bandung delegates find a genuine community of interest, they may feel strong enough to demand major changes in Western policy. Meanwhile, Japan's new prime minister, Ichiro Hatoyama, showed how rapidly new issues are developing in the Far East when he opened his party's campaign for the March elections by demanding the "normalization" of Japan's relations with Russia and Communist China and the expansion of Japanese trade with both. Something of the sort had been expected from Hatoyama, but it is important to note that his opponents are supporting the same policy. Mr. Dulles and Sir Anthony Eden will have their work cut out for them at Bangkok.

'Manchester Guardian' Calls U.M.T. Worthless

WHEN the defense department outlined the universal military training scheme it plans to present to the new Congress this paper attacked it as, among other things, worthless from a military point of view. (See "Preparing for the Last War," December 15.) Now the *Manchester Guardian,* viewing U.S. military policy from the unpartisan vantage point of one of the world's most respected papers, arrives at the same conclusion. "It is astonishing," said the *Guardian* in its weekly edition for December 30, "that anyone with President Eisenhower's military acumen should have supported the new plan for giving young Americans six months' military training. The plan is almost worthless. What kind of a reserve can be formed from men with only their basic training and no service behind them? . . . Three evenings a month of halfhearted lecturing in the drill hall are no substitute for week after week in the field. The additional 100,000 reservists annually would be a wretched replacement for the intended reduction of active forces. It is astonishing not only that President Eisenhower has accepted the plan but also that there have apparently been so few voices raised against it in the United States since it was announced. One can only suppose that the senators and congressmen are more concerned with what they think their constituents would like than with national defense. And what of the long American advocacy of 24 months' military service for all the European allies? . . . The six-month period is only for a limited reserve. But why bother with it? It is a waste of time and money." Certainly it is a waste of time and money. But what the *Guardian* may not grasp is that it is (1) a way of holding young Americans under defense department orders for from eight to ten years, and (2) a way of providing commissions and promotions for thousands of officers.

A Greek Orthodox Comment on The Evanston Assembly

THE MOST DISCORDANT NOTE at Evanston was struck when Archbishop Michael, on behalf of the Orthodox delegates, formally repudiated both the report and the procedure of the Faith and Order section of the assembly. Every possible effort was made to discount the significance of the Orthodox declaration and to forget that it had been presented. There must have been many, however, who have wondered how the Orthodox delegates interpreted their relationship to the World Council when they returned home. A report from the council's own

Ecumenical Press Service begins to supply an answer to that question. It tells of an article contributed to the October 15 issue of *Anaplassis,* a Greek periodical, by Professor Trembellas of the University of Athens, a delegate at Evanston. Asked what "fruitful results" the assembly had for Orthodoxy, Professor Trembellas wrote that it produced unity among the representatives of "the Ecumenical Patriarchate [Istanbul], the patriarchate of Antioch, the Russians of America and France and the Greek Orthodox of America." It also gave Archbishop Michael opportunity to place the Orthodox dissent on the records of the assembly. But in considering Orthodox participation in future World Council assemblies, Professor Trembellas, while favoring participation, argued that it should be only on condition that its representatives were fully prepared to formulate the Orthodox position as distinct from that of the other participants in *all* the sections. "It would be a crime," he wrote, "to let [Orthodox delegates] participate and remain silent after the question: 'Is there any objection?' at the different sections because this silence is of course interpreted as a consent." If Professor Tremballis accurately reflects Orthodox views, it looks as though the Orthodox delegations are preparing to play the role of a loyal but by no means silent opposition in coming World Council assemblies.

Indian Christians Protest Against Discrimination

PROBABLY NO INDIAN political leader would admit that recent refusals to grant or renew the visas of missionaries were any part of an attack on Christianity as such. Neither would any editor of one of the newspapers which have been calling for a missionary curb admit that hostility to the missionaries' religion has been a factor. Nevertheless, Indian Christians, while asserting their patriotism, have now protested to their government that what apparently started as a campaign to curb the number or activities of missionaries has "degenerated into an attack on the Christian religion and culture." This charge was contained in a resolution adopted by the All-India Conference of Indian Christians which met for two days early this month in New Delhi. It has been sent to Prime Minister Nehru together with a request for an impartial investigation by the federal government of the charges against foreign missionaries. We do not know precisely what the All-India Conference of Indian Christians is, and the long dispatch to the *New York Times* which reported the New Delhi resolutions was not enlightening on that point. There have been a number of regional organizations formed by Indian laity, with some clerical support, in recent months. Missionary leaders have disparaged some of them as disgruntled groups made up of those who have not obtained the church offices they coveted. In some instances, this may have been true. Yet we would consider it a good omen for Christianity's future in India if now Indian Christians not under missionary guidance were to be coming together, irrespective of denominational divisions, to speak unitedly both to their government and to the Indian public. Such bodies, without regard to the motives that have brought into being their constituent parts, can do more to bring about the necessary "dewesternization" of Christianity in India than any more "regular" organizations in which the hands of Westerners are still to be discerned at the controls.

Bishop Berggrav Praises American Church Life

AMERICAN CHURCHMEN are so accustomed to reproof from their European brethren that the kind words Bishop Berggrav is reported to be passing around since he returned from his five-month visit to this country may startle them. In an interview over Radio Oslo, according to the National Lutheran Council, the former Norwegian primate not only defended American churches against the charges of "materialism" and "activism" so often leveled against them by European observers, but testified that "American Christi nity is real, true and personal." It is also, he said, "a family, rather than an individual, Christianity." Families worship together; they participate in the service to a larger degree than is customary in Scandinavian churches; "all members of the congregation feel they are, themselves, hosts"; "there is a spirit of welcome to everybody in the air." The consequence is that the American congregation is a true "organism of fellowship." Once, when about to preach in a Brooklyn Lutheran church, the bishop learned that an offering of $10,000 for an educational fund would be asked at the service. He was apprehensive and asked himself "if we were to dance around the golden calf all day long." But "there was no beating of drums, the dollar was not raised on the high seat, there was no note of 'materialism.' There was a worshipful, reverent service and then the offering plates went around." The gifts exceeded by $300 the desired goal. Asked to sum up his impressions of America, Bishop Berggrav told the Norwegians that the two things which impressed him most over here were the American kitchen and the American church. Yet he had a word of caution for American churches. They will, he said, "get their crisis in time, when the period of their youthful vigor will have passed."

Gross Heads National Council's International Department

ERNEST A. GROSS is the new chairman of the department of international affairs of the National Council of Churches. He succeeds Mrs. Douglas Horton, who becomes chairman of the division of Christian life and work. Mrs. Horton took over from John Foster Dulles. Mr. Gross, a Methodist, is a former assistant secretary of state, three times a U.S. delegate to the U.N. Assembly, and is at present legal adviser to Secretary-General Hammarskjold of the U.N. ¶The Lutherans and the U.N. are in a mixup of dates over use of San Francisco's Civic auditorium next June. The Luther League of the Evangelical Lutheran Church long ago signed a contract with the San Francisco supervisors to hold its biennial convention there next June 21-26. Then someone had the bright idea that it would be fitting for the U.N. Assembly to commemorate its tenth anniversary there, and the U.N. accepted an invitation to hold a special session in the auditorium June 20-26. The Lutherans say it is too late for them to change

their plans. It is suggested that the U.N. meet in the opera house, where the organizing meeting took place a decade ago. But it is questioned whether that building can any longer provide adequate accommodations. Somebody will have to give way, but it is not yet known who. ¶With one missionary, Reginald Todd, already serving as prime minister of Southern Rhodesia (see the Century for October 23, 1953), the Central African Federation is now to have another, the Rev. Percy Ibbotsen, a Methodist, as chairman of its powerful African Affairs Board. This is the body responsible for protecting African interests in the parliament of the new federation. ¶Reports of crowded Christmas services in Moscow churches, where Christmas fell on January 7, stated that seven more churches had recently been reopened, bringing the number of Orthodox churches functioning in that city to 55. ¶Five British Quakers have left for Kenya to do rehabilitation work among tribesmen rounded up as Mau Mau terrorists.

The Tide Begins to Turn

COURAGEOUS RESISTANCE on the part of Americans who cherish civil and religious liberty has begun to turn the tide which for so long has run toward the constriction of freedom. This reversal constitutes the outstanding feature in the 34th annual report of the American Civil Liberties Union.* The A.C.L.U. is too modest to claim its own marked increase in membership as a gain for civil liberties, but we so regard it. Its growth of 25 per cent is one more indication that the threat to our liberties is producing a resolute countermovement. When this voluntary organization, which for a generation has been a doughty champion of religious liberty and of freedom of speech, press, assembly, and petition for the redress of grievances, is able to rally 7,000 additional defenders of the rights of persons under the Constitution, there is real cause for encouragement. But the "new birth of freedom" is still, as the report shows, "America's need," and not yet a full-bodied achievement. For that a great deal of work and sacrifice is still required.

I

The conclusion of what has become known as the "Ladejinsky case" offers a hopeful illustration. The former agricultural attaché to the American embassy in Tokyo has been cleared as a security risk and employed by the Foreign Operations Administration for a key Far Eastern post in land reform, one of the most important aspects of the struggle against the spread of communism in southeast Asia. Clearance came as a result of direct intervention by the White House, which indicated clearly its displeasure over the rejection by Agriculture Secretary Benson of Ladejinsky's services. This is the first case, as James Reston of the *New York Times* pointed out, in which the President has intervened to save a federal employee from the judgment of one of his own cabinet officers. Mr. Ladejinsky had been cleared under the rigorous security procedures of the state department and the FBI, but Mr. Benson could not bring himself to declare that his employment in agriculture was "clearly consistent with the interests of national security," as he was required to do by Executive Order 10450. Presidential intervention in this case suggests that the White House may revise a procedure which in this instance did a serious injustice to one of the most effective of our representatives abroad and blemished the good name of the United States. Surely something is wrong when a man who is acceptable to and needed by the state department and the Foreign Operations Administration is branded a security risk by another government department, operating under the same executive order and depending on the same set of facts.

II

The major victory for civil liberties in the last year was, of course, the decision of the Supreme Court ending the legal sanction for racial discrimination in public education. While it will undoubtedly take years to work out the application of the high court's unanimous declaration of principle, and while there will continue to be acts of nullification even after the application of the law is spelled out by the Supreme Court, the decision was a major landmark in many ways. Already it is clear that its effects run far beyond the writ of law. As Patrick Murphy Malin, the Quaker executive director of the A.C.L.U., says: "It is an incalculably valuable psychological release of additional energy, channeled through all sorts of official and unofficial experiments toward ending anti-Negro discrimination in employment and housing and other areas, as well as in education. Ninety-one years from the Emancipation Proclamation are an unconscionable time, but we can now be more certain than ever that we are advancing, steadily and rapidly. We know, and the world knows, that we can, by keeping everlastingly at it, put an end to organized discrimination before the end of the century."

It is likewise heartening to find the A.C.L.U. testifying that the past year has also seen a swing toward honor and fairness in congressional investigations. That this can be maintained by the major organization dedicated to the preservation of civil liberties in the same year in which the McCarthy hearings dominated the front pages and the air waves for so long, is occasion for heartfelt satisfaction. The report of the Watkins committee, the action of the Senate on that report and the verdict of the voters in repudiating mccarthyism wherever it was a clear issue in the congressional election showed beyond dispute that the tide had begun to turn. Not all the lost ground has been recovered, but "fairness in legislative inquiry has taken a new lease on life."

The almost unanimous condemnation by the press of the attack on educational foundations by the House committee headed by Congressman Reece was another major victory. The A.C.L.U. says that "it was the foundations which won in the fiasco of Congressman Reece's investigation of them." While some colleges and universities lost their nerve and refused to debate diplomatic recognition of Red China, other colleges are encouraging their students to deal with this timely topic in the best tradition of academic freedom. An important element in the shift in the climate of opinion has been the mass-circulation magazines, which have rallied to the defense of freedom of

*Order for 30 cents from American Civil Liberties Union, 170 Fifth Ave., New York 10, N. Y. Title: *America's Need, A New Birth of Freedom.*

inquiry and communication in education. "The counter-attack by those who believe in variety and freedom throughout our institutions against the assorted orthodoxies which seek to dictate educational content and method and personnel has begun to be noticeably effective," says the A.C.L.U. We can be grateful for the fact, while duly noting that the verb is "begun."

It would be a mistake to accept a beginning, hopeful as it undoubtedly is, as certainly pointing to early recovery all along the line. Too much damage has been done and too much wrong continues to be done for that. This is being written in Chicago, where a host of policemen have stood on duty day and night for 18 months to protect from violence a few Negro families who moved into the Trumbull Park public housing project. To the disadvantage of Chicago, this situation (quite properly) became a factor in the discussion of the suitability of this city as a possible headquarters site for the National Council of Churches. Police excesses in attempts to curb crime, particularly juvenile delinquency, continue in many places, and police courts go on riding roughshod over civil rights and due process of law. For one Ladejinsky, who has received a measure of justice, there are several who, if one is to judge by what has been publicly disclosed, have been victims of injustice.

III

In the field of religion and conscience, in which the churches have a particular concern, complacency comes up against the fact that 138 Jehovah's Witnesses are now in prison for violation of the Selective Service act, the violation resulting from the government's refusal to accept the Witnesses' definition of who is a minister. Eight conscientious objectors were prosecuted a second time during the year, even though this prosecution was contrary to the constitutional prohibition against double jeopardy, and four were given two-year sentences. There were 48 other convictions of conscientious objectors, sentences averaging 27 months being imposed on 35 of these men. Such conflicts between individual conscience and the authority of the state in most instances should be capable of resolution in some other manner.

A rising number of issues having to do with separation of church and state indicates that at long last attention is turning toward violation, in some cases of long standing, of a basic principle in religious liberty. The A.C.L.U. summary says these cases involve the invasion of the public school by sectarian influence and practice and the allocation of public funds to the support of sectarian schools. In Missouri 94 nuns are employed in 25 schools where their pay as teachers came from public funds. The courts barred two of these schools from receiving state funds, and in another case ruled that public money could not be used to transport pupils to parochial schools.

Cases involving the use of public funds in schools controlled by the Roman Catholic Church went to court in Colorado, Illinois and Kentucky. In the last state 85 nuns are teaching in public schools in three counties. During the year the Michigan superintendent of schools withdrew public support from a school whose teachers were supplied by church authorities. A factor in his ruling was the exemption of these teachers, as religious functionaries, from paying federal income tax. In New Jersey the state supreme court forbade distribution by the Gideons of their edition of the King James Bible on the ground that "the state or any instrumentality thereof cannot under any circumstances show a preference for one religion over another." The suit had been filed by Jewish and Catholic parents of schoolchildren. As cases of this kind receive publicity, it is likely that others will be filed. For there can be little question that ignorance of the law in some instances and outright defiance of the law in others demand action if the line of separation between church and state is not to be blurred and erased.

IV

As the tide begins to turn, it is important to recognize that a factor in the turning is the lessening of international tension. This can change—quickly! The recent turn of the political wheel and the approach of the next presidential election also make a difference—one that may easily shift the public mood one way or another. Finally, it is important to recognize that the economic situation tends toward a lessening of domestic tensions, and this too can change suddenly, as the gyrations of the stock market should prove. But one factor which we hope will not change is the dedication of the valiant minority which understands how precious our liberties are, how essential to our survival as a nation and how indispensable to the free exercise of religion. This minority is our hope that this nation shall have and deserve "a new birth of freedom."

The Dignity of the Law

CLEVELAND's recent murder trial has been followed by widespread self-criticism in the newspaper world. A great many editors, *Newsweek* reports, believe that the story was "overplayed." Although the murder of the pregnant wife of the osteopathic doctor contained, in the words of a Cleveland editor, "all the classical elements of mystery, sex, effort to thwart justice and intrigue," other editors are now saying that much of the press worked overtime to excite the public far beyond the limits of natural interest. The managing editor of the *Chicago Daily News* is said to have called the part played by the newspapers "disgraceful," and to have predicted that "the press will be answering its critics for years to come on what was done with this story." The suicide of Dr. Sheppard's despairing mother will undoubtedly add to widespread belief that the trial was journalistically maltreated, for the newspaper furor constituted a large part of the agony which the mother, in her suicide note, said she could endure no longer.

The newspaper soul-searching seems, in most cases, to have turned on the question whether the Sheppard trial was given more prominence and space than actual public concern justified. Did the sensational reports on the front pages and under the poster-size headlines sell more papers? But there are other Americans who were deeply disturbed whose criticisms were of another sort. Some of these feared the social effects of the sordid testimony, not only dumped

into the nation's homes daily for nearly two months, but there worked over by expert journalistic sensationalists until it became a staple of family conversation. Still others felt in this sensationalism another assault on that intangible but required factor in the national fabric which our fathers spoke of as "the majesty of the law."

I

Criminal trials in this country are always in danger of being turned into circuses. Not all criminal trials, for where the defendant is poor and friendless, lacking any qualities of "mystery, sex and intrigue," the danger is not too much but too little journalistic attention. But where the elements for big headlines are present, or can be manufactured by clever reporters, it too often happens that criminal trials come to seem more spectacles to titillate the public than carefully safeguarded judicial proceedings to insure justice. (The same thing happens in some congressional hearings, but that is a social calamity outside the scope of this editorial.) When the administration of justice is allowed to appear incidental to a press-radio-television hippodrome, public respect for the law is the inevitable victim.

Those who know what goes on in sensational criminal trials, including the very journalists who win public notice by sensationalizing them, will agree—off the record, if not on—that something needs to be done to protect the dignity of our courts. But it will not be easy to deal with this situation. Precedents and practices have grown up which will not easily yield to amendment. The constitutional guarantees of a free press must not be whittled away. The civil rights of defendants must not be abridged. How difficult it will be to rescue our courts from the circus atmosphere may be seen in two recent cases, one in New York and one in Pennsylvania.

II

In New York the court of appeals, the state's highest court, has set aside the conviction of a young millionaire-to-be for pandering on the ground that his civil rights were infringed when the trial judge excluded press and the general public from portions of his trial. The young man, who has not yet come into his inheritance, was accused of having secured the income needed for his playboy career by inducing girls to engage in prostitution and living off part of the proceeds. The judge knew that the evidence would be filthy and had every reason to expect that part of the press would give it disgusting treatment. Accordingly, when certain witnesses were testifying, he permitted only members of the defendant's family to be present to fulfill his claim to a public trial. The state's highest court has now held that this exclusion of the press and general public, with consequent limitation of the testimony that was printed in the newspapers, constituted a denial of a public trial.

In Pennsylvania a county common pleas court has cited for contempt the publishers of two newspapers, three photographers, an editor and a reporter for having taken pictures during the sentencing to death of a man convicted of murder, after the court had ordered that there should be no such pictures taken. The newspapermen are said to have disregarded the court order deliberately in order to test a claimed right under constitutional guarantees of freedom of the press. As one of the papers involved is Pittsburgh's wealthiest, it is likely that this case will be fought to the highest courts. Which interest is paramount —that of press freedom or that of the court in the control of the dignity of its proceedings? Ohio's courts have just upheld a judge who cracked down on a Cleveland paper in a similar case of photographic contempt.

In both the New York and Pennsylvania cases, it will be seen, the core of the issue has been the effort of judges to eliminate undesirable elements from the administration of justice. The New York judge has been told by his judicial superiors that he went about it the wrong way. The three judges in the Westmoreland county court have yet to learn whether their effort to preserve decorum at the most solemn moment in the most solemn of all criminal trials will be upheld. But all four judges were grappling with a real social evil, and were doing so in what is probably the only effective way to restrain it, namely, by acknowledging the responsibility of the court to defend its own dignity. When trials become public spectacles, when the press and other media wallow in speculative reporting without basis in the trial record, it is the judge who must bear ultimate responsibility.

III

Many have been the comments on the contrasts in respect to protection of the dignity of the courts between what goes on here and in England. It is a fact, of course, that there are differences in law between what constitutes contempt, libel and privilege here and there. Fundamentally, however, the courts of the two nations spring from a common source, rest on a mutual foundation of common law and share the same purposes and judicial philosophy. The differences which strike any observer—usually to the disparagement of American procedure—are an outgrowth of custom. It has seldom, if ever, been charged that the English courts are any less concerned to protect the rights of defendants or that their proceedings are any less likely to serve the ends of justice. Yet trials in those courts are so conducted and reported as undoubtedly to magnify the majesty of the law.

The factor which, more than any other, has worked to turn American trials into circus performances is the pursuit of personal publicity by officers of the courts, including members of the bar, and of profit by the media which control such publicity. More often than not, when the press offends against the dignity or impartiality of the judicial process, it is encouraged in so doing by police, counsel, prosecutors or sometimes even judges avid for public notice. We do not know that this happened in the Cleveland case, but it has happened many times in other cases. The cure is a self-respecting judiciary, fully aroused to its social responsibility.

It is good to learn that such an experience as the Sheppard trial should have been followed by self-examination and self-criticism on the part of the press. But the legal profession is likewise involved to a degree which makes similar self-examination imperative. In how many law schools is this problem of upholding the dignity of our courts made a regular subject for study? How many bar associations give it any serious attention? In any responsible society, here is an issue which both law faculties and

members of the bar will face courageously and without delay. We believe that if they speak up for the law's majesty, most judges will gratefully respond.

Exercise Without Work

EDITOR THE CHRISTIAN CENTURY:

SIR: Take off your hat and give three cheers for Virginia! I am not a college cheer leader, and I am not starting again a "war between the states." I am just proposing a well deserved salute to the Medical College of Virginia hospital. Early in November they announced an invention that surely equals in importance and possibility the discovery of fire by Ancient Man. Probably it will rank with the advance made when man came down from the trees and began to walk more or less erect. (Or was that an advance?)

I have long been convinced that brisk exercise is bad both for peace of mind and for peace of body. That is where the Medical College of Virginia comes in. They have developed a simple device that can give to a hospital patient, while he lies quietly in bed, the tonic effect of a round of golf or a set of tennis. It reduces post-operative fatalities from lowered blood pressure and clots of blood which sometimes run into the lungs.

Of course, this machine which gives exercise without work (oh happy thought!) is used only in hospitals at present. But surely it will be extended to the Plain People. That's where Simeon comes in—no one plainer! Think of it, the physical equivalent of eighteen holes of golf while you are being massaged in bed! Life for Simeon and a million other right-minded men who hate exercise takes on a new radiance. With five minutes of gentle patting of the muscles, the biceps and the pectoral bulges of power will mark the home-made Hercules!

If you go into the matter historically, you will see that exercise has been a curse to the human race. When Adam was expelled from Paradise, what happened? Exercise! "By the sweat of thy brow" and all that horrible stuff. Haven't the great evils of the world come from misguided oafs taking exercise? In the words of the Bible, "Whence come wars?" Why, from exercise. Certainly not from serious citizens sitting in bed. Wars have come from brisk boys on horseback, all the way from Attila to the Charge of the Light Brigade. Also, think of the second-story men, the burglars who prowl by night. They are all taking exercise, climbing up waterspouts, when they ought to be at home in their slippers.

And as for physical benefit, the last word, which should end all discussion, was spoken by Judge Oliver Wendell Holmes, who said when urged to take exercise, "I get all the exercise I need, acting as pall bearer for my friends who went out for exercise." Now we can tell our physician who pulls the old one about lots of exercise, "By the grace of the Virginia hospital, I get all the exercise I need while I am sitting up in bed reading *The Corpse in the Swimming Pool.*"

This gadget, as I said, is not yet in production. But, brother, meanwhile there is a way of coping with your ever loving wife in this season of snow on the sidewalk. Your wife does not nag. She merely leaves the snow shovel in a conspicuous place, so that you will trip over it in the vestibule. But you can outwit her without a word. Save clippings from the newspapers. It's as simple as that. Every week the Associated Press will come to your rescue with entries like this:

> Devil's Lake, N. D. (AP). Ezra Homebody dropped dead while shoveling the walk in front of his house. He was fifty years old.

That clipping, if you put it at her place at breakfast, will bring tears to her eyes and stout high school boys to the front door to clear the walk. I've tried it, and it works.

Yours,

SIMEON STYLITES.

VERSE

To Galen Fisher

(April 12, 1873—January 2, 1955)

HE was a gentle soul, of valiant strength.
In him was life forever young and strong;
Around the world men loved him, for the length
Of shadow that he cast was straight and long.

In kindliness and firm fidelity
He stirred the depths within each answering soul.
The Christian faith and deeds, he saw, must be
Knit into one to make of life a whole.

The new year comes—the old must have an end—
And many a wish is spoken, kind and true.
So, forward turns the spirit of our friend
To work with God in fields of service new.

As he sets forth upon this last great quest
We joy with him, adventure at its best!

GEORGIA HARKNESS.

Departure, Off the Congo

WHILE on the high bridge-wing I stand,
A tiny bird lights on my hand,

Forth from midnight, starless and black,
A patch of snow upon his back.

He's tired, I gently stroke his head;
He rests, glad to be comforted;

Then as if aiming at a mark
He flies away into the dark.

I am like him, I know, and calm
I rest upon a mighty Palm;

Like him, across the turgid flow,
I set my course and homeward go.

Though shadows veil and tall the foam,
I shall reach home, I shall reach home!

JOHN ACKERSON.

S.S. African Patriot

Was Evanston Conservative?

By Denys L. Munby

EVANSTON's report on social questions—"The Responsible Society in a World Perspective"—has been criticized in America for its conservatism. Some seem to think that the ecumenical movement has retreated from the earlier social pronouncements of Oxford in 1937 and Amsterdam in 1948. Observers in Britain do not seem to have read Evanston in this manner. Perhaps a British Socialist may be allowed to explain why he thinks Evanston was not conservative and did not go back on the earlier statements.

A Different Social System

Let me recall what has happened in Europe since the war. In all the important industrial countries (with the possible exception of western Germany), and particularly in Britain, we are living in a social system very different from that existing before the war. We in Britain have had nine years of peacetime full employment—a state of affairs that had not been known since the Industrial Revolution—and in part at any rate this has been due to deliberate policy. As a result, the balance of power between employer and employee has been radically altered in favor of the worker; fear of the sack no longer has the power it used to have. A minimum income is assured to all in times of sickness, old age or unemployment. Health services are provided by society for all. Town planning strictly controls the use of land everywhere. Taxation has liquidated millionaires, and produced in Britain an almost unparalleled equality of incomes. Industry has for years submitted to various controls in the national interest, without serious complaint in principle. Certain major industries have been nationalized, and even Conservatives accept the situation in the coal mines, electricity and gas supply and the railways. At the same time private enterprise has not ceased to be important throughout the major part of the manufacturing field and in the fields of distribution and service. And Britain remains a vigorous and stable democracy.

In the U.S.A. Too

All these trends have shown themselves in most of the industrial countries of Europe, even if not in the same form as in Britain. Have they not also been seen in the United States over the last twenty years, though with different emphases? There is a constantly fluctuating battleline, for example, as to whether steel should be nationalized or not and TVA expanded or not, whether industry should be subject to more controls or less, whether taxation on the rich is too high or too low, whether the state monopolizes too much of the national income or too little, whether public health services have gone too far or not far enough. This is the stuff of day-to-day politics. But though the waves may come in farther or less far, the tide is moving in one direction, and has been doing so for decades. Whatever it may be called, the industrial system today is very different from what it was twenty, thirty, forty years ago. Even in America, where perhaps the tide is less obvious, a decisive pointer can be seen in the role played today by the trade unions, the organized farmers and the federal government, as compared with their role in the twenties.

In Europe, not only have conservatives moved to the left (sometimes looking like dangerous revolutionaries to their opposite numbers in America), but socialists also have had to take stock. The socialist movement has been essentially a movement of protest, in the name of human dignity and human equality, against man's inhumanity to man. It has therefore championed the underdog wherever he was found, in particular the industrial worker vis-à-vis the employer. On behalf of these ideals socialism has been led to criticize the industrial system as it developed over the past hundred and fifty years. It has refused to accept the absolute validity of existing property rights, or the dogma that somehow or other an uncontrolled economy produces economic blessings for everybody—a dogma no longer held in its pristine form by even the most valiant supporters of "free enterprise."

Socialists have often strayed from these general principles into a dogmatic belief in the virtues of "controls" or nationalization, often conceived in a much more monolithic form than the early advocates of "socialization" would have approved. Experience with "controls" or *dirigisme* and with nationalization of major industries in Britain has prompted Socialists to think through to fundamentals again, and to discover that nationalization by public corporation is but a small part of the real socialist belief.

Evanston Stated Facts

Thus the *New Fabian Essays* in 1952 preached equality and freedom, played down nationalization and asserted the dangers of the managerial state. Similar views have been expressed in other countries. Hence Evanston could rightly state as a matter of *fact* that there has been "a fresh recognition of the importance of relative freedom in enterprise and of the regulating role of the price system," and that "many socialists have come to appreciate . . . the necessity for the energetic, enterprising and expert businessman, as well as being aware of the dangers of centralized government" (par. 19).

Did Evanston go further and give its positive blessing to "free enterprise"? Some have so interpreted its report. But if the report is closely read the answer to this question is clearly No. The next paragraph (20) outlines the many forms of industrial enterprise, both public and private, that exist in practice and comments on their great variety. It points out that the words "capitalism" and "communism" are used with so many different meanings that discussion about them is almost valueless. It says that some modern countries might be called "capitalist"—e.g., America—but that "the capitalism of today is very different from the capitalism of even twenty or thirty years ago." (This, incidentally, has been admitted about

America by John Strachey, and John Strachey was once a Marxist and now is not the most right-wing of British Socialists.) "The concrete issues in all countries," the paragraph concludes, "concern the newly evolving forms of economic organization, and the relative roles of the state, organized groups and private enterprises." Again, this is but a factual statement of the position in Britain, America and western Europe.

Challenge to Socialists

The Evanston report leaves the road open both for those who believe in the complete "socialization" of all industries and for those who believe that no further measures should be taken to interfere with private enterprise. But it lays a challenge before both groups. To the first, it presents the challenge that "state action needs to be decentralized, limited and adaptable"; that "efficient production is important as well as fair distribution"; that "the churches . . . need to understand and lay stress on the valuable contribution which the skilled executive has to make to society, *irrespective of the form of ownership or organization*" (my italics: this denies Lenin's theory of the role of the businessman as revealed in *State and Revolution,* but does not contradict any basic socialist tenet); and, finally, that "at its best the business system" embodies "virtues needed in any system"; namely, "incentives for the responsible initiative and hard work which produce economic progress," and "the wisdom of decentralized decisions and widely distributed power" (par. 21). As a Socialist, who is convinced that there is in fact a good deal more scope for further socialization of industry in Britain today, I believe that such a system can meet these challenges.

For the second group—those who are satisfied with the amount of social control already exercised in the economic field—Evanston also has a challenge. It declares categorically that "under many circumstances the state is the only instrument which can make freedom possible for large sectors of the population," that it must be "ready if necessary to accept responsibility to counteract depression or inflation" (par. 15), and that it "must do those things for the economy that private industry cannot do properly, such as planning for urban development, stimulating industrial expansion, . . . and guidance of the distribution of industry" (par. 21).

Challenge to Conservatives

Turning to private enterprise, the report says that "the churches have been properly critical of monopolistic practices, and of the effects of many irresponsible business practices on people and society generally." It declares that "the Christian should be ready to welcome fruitful new experiments, whether in the field of *state action,* private business or cooperative endeavor" (my italics). It warns of the dangers to the rich man and the rich society. In relation to the position of the worker in society, it reminds us that "Christians are too ready to forget how much needs to be done, even in countries where social security and redistribution of income and power have gone far"—which applies for example to Britain, and *a fortiori* to America. It condemns "irresponsible salesmanship and advertising" (par. 21). It asserts that "it is the duty of the Christian to work for improved national or local welfare legislation and for the provision of adequate medical care" (par. 22). Is not this perhaps a challenge to those in America who oppose even the kind of national medical insurance that Germany had under Bismarck and Britain under Lloyd George?

To be sure, the report goes on to say that "it may also be [the Christian's] duty to fight against any tendency for the state to monopolize social welfare activity." This is a challenge to countries like Britain. It was however the Britons at Evanston who insisted on this clause, whereas some American liberals, seeing no possible danger of the state's doing too much in this field, opposed it.

Some have criticized the Evanston report for repeating Amsterdam's condemnation of communism but failing to repeat Amsterdam's condemnation of "laissez-faire capitalism." Does this imply that Evanston regarded it as a mistake to have thus criticized capitalism? The answer again is No, for obviously the remarks quoted above are incompatible with belief in "laissez-faire capitalism." Any criticism of Amsterdam implicit in the Evanston report would be that "laissez-faire capitalism" was not closely enough defined in the 1948 document and that the words might better be avoided; or that communism and capitalism are not simply opposites, but categories of a different nature —the one a tightly reasoned dogmatic system embodied in social form, the other an evolving and changing form of society with no clear-cut ideology.

No 'Republican Program'

Was Evanston then conservative? I have commented on the crucial passages relevant to this theme. My personal answer is that I find Evanston's balance admirable and its challenges thoroughly justified. As I said, I believe that socialists can meet the challenges put to them. But I do not believe that conservatives, whether British or American, can meet the challenges put to *them* without overthrowing their tenets and moving in a socialist direction—whatever conservatives themselves may think. It does not seem to me that the recent actions of conservative governments in Britain and America can be supported against the criticism of "irresponsible business practices" and "irresponsible salesmanship and advertising," or against what "needs to be done" in relation to the workers, e.g., in the matter of taxation policy. As a detached—but not therefore, I hope, an irresponsible—observer, I would not find it easy to take Evanston onto an election platform as a "Republican program," as one American paper put it. But fortunately that baby can be left with the Republicans!

The Irresistible Intention

SPRING shows
what God can do
with a drab and dirty world.
Deep in the heart of all things good
is the urge to grow and blossom.
One might as well order back the buds
as to defy the irresistible intention of man
to be better!

VIRGIL A. KRAFT.

Spiritual Lag in Today's World

By James McBride Dabbs

THE SIGNIFICANCE of the ecumenical movement, of which the World Council of Churches is the chief organ, becomes clear when that movement is considered against the world background. Over the last five hundred years we have moved from the medieval into the modern world. During that period science arose, and following science came the Industrial Revolution. This is another way of saying that during that period interest decreased in the things of another world and increased in the things of this.

As a result of this change of interest Western society has increasingly pushed its best minds, its most adventurous spirits, into the world of science and industry. Since science is a rationalizing of experiment, its widespread practice entails increasingly rapid changes in the life of society. This acceleration of social change, combined with the fact that increasingly—until perhaps the immediate past—the second-rate minds have been left to organize spiritually the expanding world, has resulted in the generally unspiritual, brutal nature of much of this world. We are far from having made sense out of what we have made.

One World the By-Product

And—here's the rub—what we have made is one world. The existence of two great power blocs, the United States and Russia, makes it seem like two worlds. But if it really were two worlds, each separate from the other, the present antagonism would not exist. That antagonism is due to the fact that within one world made interdependent by communication, travel and trade these two—and only two—great political units exist. Their political antagonism proves that they feel themselves bound to each other by non-political ties.

Modern industry, then, spawned by modern science, has made one material world. It doesn't matter whether this result was intended or not. Scientists may have been concerned merely with the discovery of truth, industrialists merely with the profitable production and distribution of goods. The result has occurred, the material unity of the world exists; and we are desperately concerned now to make sense out of what we have made.

This is where the ecumenical movement comes in. It is an attempt to do what has to be done: to make men one in spirit as now they are one in flesh. As I see it, this movement expresses, first of all, the desire of Christians throughout the world, now by the devices of modern communication and travel made aware as never before of other Christians throughout the world, to become acquainted with them, to find greater strength in the larger fellowship, to be encouraged by the knowledge that Christ's Kingdom encircles the earth and to find increased hope therein. But the ecumenical movement is more than this. It grows also out of the experience of desperate world conflict, and out of the belief that what the world needs most of all is to see men from many lands, of many forms of Christian faith, standing shoulder to shoulder in their common love for and trust in Jesus Christ. According to this belief, the world will tend to become really one as it witnesses the oneness of this religious movement in its midst.

Toward Church Integration

Related to the ecumenical movement is the tendency toward union within various branches of Protestantism. Perhaps most in evidence at present is the proposed union of the several Presbyterian churches in the United States, chief among these the so-called Northern and Southern Presbyterian churches. Of course these two branches of the Presbyterian Church have a reason for union antedating the ecumenical movement: this is the fact that they were united until 1861 and separated only because of the stress of political conflict. But added to this reason to reunite is the ecumenical movement itself. Behind the desire to bring together again these two churches, unhappily separated for 93 years, is the larger desire to bring into closer union Christian forces everywhere.

It is because of the existence of this larger desire that those who are opposed to the union of the Northern and Southern Presbyterian churches—and there are a good many such in the Southern church—are fighting consciously or unconsciously against the ecumenical movement itself. That is, they are fighting against the strongest movement in the Christian church today designed to make the world one in reality as it is one in fact; or, as I have said, to make sense out of what we have made.

These people, then, are fighting against themselves. For it is they, along with the rest of us, who by their desires and their skills have made the world materially one. Why are they not willing to use such religious insights and organizations as they have to complete the world-work we have begun together—a work which must go forward if it is not to go backward? For men cannot bear forever the strain of impending violence; they will either make the world better or shatter the material unity they have achieved.

A Fenced-in Faith

Generally speaking, those who oppose the ecumenical movement, and as a part of it the union of various existing churches, do so because of their limited view of the place of religion in the world. They think of religion as mainly for another world; in this world its job is to hold the fort—the salients, redoubts and trenches dug by the fathers. I have already said that in recent times the best minds have tended to go either into science or into the world-encircling network of business. But now, in the ecumenical movement, religion is beginning to capture for its use first-rate intelligences. This is an indication of society's realization that, for all our material wealth and power, we are in a desperate situation. But the movement is too young yet to command many of the best minds; and as for those who fight against ecumenicity and against the reunion of such sister churches as the Northern and Southern Presbyterian,

they are by and large third-rate minds, who do not know in the first place what religion has to do in the world, and consequently have no inkling of what it has to do in the world today.

Nearly two thousand years ago Jesus said that God was still working in the world. What, then, of a day like this—a time of unprecedented change, of the dizzying flight of tomorrow into yesterday? Who is doing all this? The devil? Man without God? Unbelievable! No matter how threatening the world may appear to our anxious eyes, God has been in it and is in it still. His is the creative drive everywhere in evidence, and his such restraint as there is. He has steadied the hand and eye of the scientist adjusting the microscope, and has given vision to the great industrialist, projecting highways through jungles and cities in deserts. If we are in trouble, it isn't because God has not been with us; it's rather because we didn't know he was there. We thought we were doing it ourselves. It's as if an electrician, working on a transformer, didn't know the current was on and carelessly touched the wires.

Break the Alabaster Vase!

We have released forces of which we were unaware; and then have been surprised and shocked when those forces manifest their existence like a tidal wave, sometimes threatening to overwhelm us and our children. Admiral Perry forced the entrance to Japan, and then, to humor the inhabitants, gave them liquor and firearms. The Japanese drank the liquor and ninety years later returned the firearms, wrong end first, at Pearl Harbor. We sold our industrial products to the East, took their money, and thought the deal, a profitable one, closed. Now Asia demands the machines to make these products and will accept them in a political package from the Communists if we do not make them available.

Yes, God is working in the world, today more than ever, and we are in danger because we never know when we may come up on him. This is what the church should tell us. But what are those Christians doing who have shut themselves up in the old church, the old creed, the old program? They are protecting religion, trying to pass on to their children unchanged except for the thickening dust upon it the alabaster vase filled with precious ointment. I am not unaware of the piety we owe the past; it is our mother and has brought us forth. But even Mary Magdalene knew that there is a time when vases should be broken and the ointment poured out.

The Sin Against the Young

I belong to a presbytery the chief concern of which is the protection of the past. I am embarrassed by the questions put by that body to a student undergoing the ordeal of ordination. And when the candidate gives agreeable answers, as he always does, I shudder. Has this young man, I ask myself, been educated in the modern world? Can he mean what he says? Does he know what he is saying? Finally, some examiner asks him if he will be honest enough to report the matter if he ever changes his mind! Thus, signed, sealed, delivered and done, he enters the sacred ranks and sits down together with the other defenders of the Maginot Line.

But this is a sin. For these young men, being young, ought to be adventurous. If they're living, they're living in the future, not in the past; by faith, hope and love, not by creeds. Whatever the old may do, the young at least should go swashbuckling into the world and cut a wide swath.

Strictly speaking, they should be adventurers. The adventurer is one who, though he is aware of the hardship and danger in the world, yet believes that life is friendly at last, that, as Browning said, "sudden the worst turns the best to the brave," and that beyond the danger, aye, even in the midst of the danger, there is a priceless reward. For the religious adventurer—for all adventurous spirits—that reward is God. They will recognize him, the rest of us will not. As never before he is here in the world, at work.

Jesus spent most of his time making life a little more comfortable for men in need, feeding and healing them. God still works among men, even in the building of the roads along which food may be sent and friends may travel. But most of us don't recognize what he is doing. And who will tell us if the preachers do not? And how will they tell us if they spend their time holding the fort, polishing the obsolete arms and extending the secret passages, preparing always for an attack—which will never come; for who cares to attack what such a church is defending?

But let her join forces with other churches in the ecumenical movement, and other similar movements to union. Let her thus strengthened tackle the world where, unrecognized by most men, God is working. There she will find a task to test her strength, and the reward that comes to those who lose their lives—even perhaps their names—in the great adventure.

VERSE

With Reverent Crayons

SHOULD vision of the Godhead dim?
Man is not clod;
Today a child of four, with confident crayons,
Drew Thy picture, God!

MARY DICKERSON BANGHAM.

Who Seeks Through Wastelands

AS ONE who searches deserts, dune on dune,
And finds but skulls and vulture wings, accursed
With loneliness and heat of blazing noon
So seeks the mind of man. How deep his thirst!
What alien countries, far and strange, his heart,
A prodigal, explores—to taste their wine,
And feasts one brief wild hour, till stripped, apart,
His hunger fain would share the husks with swine.
For these are restless things, the heart, the mind,
Whose old old longings drive them east and west
Across the centuries until they find
The Living Water, Bread of Life, and rest.

For here alone is home, and man is stilled—
His thirsting quenched, his heart's long hunger filled.

LESLIE SAVAGE CLARK.

We Paid Our Taxes—But!

By Robert W. Moon

FOR THE FIRST TIME in the 101 years of its history the First Methodist Church of San Leandro, California, paid property taxes on its church buildings in 1954. The taxes were levied because it refused to sign a loyalty declaration. We paid under protest, and have filed a suit for declaratory relief in the Alameda county superior court.

In 1952 the voters of California adopted a constitutional amendment which provided: "No person or organization which advocates the overthrow of the government of the United States or the state by force or violence or other unlawful means . . . shall receive any exemption from any tax imposed by this state or any county or city . . ."

The next session of the legislature, in 1953, passed an implementing law which required any nonprofit organization claiming tax exemption to sign the following declaration: "The organization reporting herein declares that it does not advocate the overthrow of the government of the United States or of the state of California by force or violence or other unlawful means, nor advocate the support of a foreign government against the United States in the event of hostilities."

In an Atmosphere of Fear

It is common knowledge that this legislation was enacted in an atmosphere of fear and hysteria. Some of the legislators said that it was bad legislation, but the atmosphere in Sacramento was such that nobody dared to vote against loyalty bills.

Some of our church people who went to Sacramento to testify at the committee hearings on the bill were viciously intimidated by one of the legislators. He is one of that group of legislators who believe that it is an evidence of patriotism if you are suspicious of the patriotism of others. These men are seeking the security of conformity. They can be comfortable only in an environment where everyone accepts uncritically certain conservative ideas and practices in our social and political economy.

This whole issue was laid before the board of directors of the Northern California Council of Churches by its commission on legislation and public morals. The directors voted to recommend to the churches that they study the issues involved and consider ways of protesting this law.

The finance commission of our church acted promptly on this suggestion and unanimously recommended to our official board that we strike out the required oath and substitute a positive statement of the church's position. The official board, by a generous majority, supported the recommendation of the finance commission and adopted this statement as an alternative: "Of course, this organization does not advocate the overthrow of the government of the United States or of the state of California by force or violence. This church believes in the democratic form of government. It advocates the use of love and reconciliation and peaceful change in all situations of conflict. The church's first and highest loyalty is to God. If this loyalty conflicts with our loyalty to the state and nation, we believe that we serve our state and nation best by remaining true to God."

Reasons for Not Signing

What are the reasons that moved our church to decide not to sign the loyalty declaration? There are several. First, we are convinced that this law is unconstitutional. Second, we surmise that this loyalty declaration could be a step toward putting the church in bondage to the state, since it clearly sets the state above God and gives it the right to dictate what churches may believe or profess in certain areas. Third, this law makes the moral presumption that the United States is always right and the enemy always wrong. The churches are asked to assent to this in advance. If our country were to commit some immoral act of aggression we would already have surrendered our right and responsibility to condemn it. The church must not submit to this kind of control. We must be free to defend what is right and to oppose what is wrong wherever rightness and wrongness are found. This is not a question of loyalty. It is a matter of whether or not the church—its pulpit and its people—is to be free to make moral judgments.

Fourth, this law is so ambiguous that it could be interpreted so as to ban relief missions and to forbid feeding the hungry and praying for our enemies. And finally, we believe that the framers of this legislation were not really after subversives. There are already adequate laws on the books to deal with them. The objective seems to be conformity, and conformity is a far different thing from loyalty.

The proponents of the legislation argue that we must be willing to give up some things in order to protect ourselves from a dangerous enemy. Surely this does not mean that we should give up a fundamental freedom. As Ben Franklin put it, "They that give up essential liberty to obtain a little temporary safety, deserve neither liberty nor safety."

Our Legal Case

Our petition to the courts asserts that this law violates the First and Fourteenth amendments of the Constitution of the United States as well as certain provisions of the state constitution.

The First Amendment provides that no law shall establish a religion, nor prohibit the free exercise of religion, nor abridge freedom of speech, press, assembly, or right of petition for redress of grievances. There has been no evidence of "clear and present danger" to justify the restriction of these freedoms by this loyalty law. No organization, for instance, has been prosecuted under the present criminal laws as a subversive organization. No church or church leader has even been accused of advocating "the overthrow of the government" by any means.

The Fourteenth Amendment guarantees that no freedoms or privileges shall be abridged "without due process

of law." The statute setting up the loyalty declaration authorizes a local taxing officer to take away the church's tax-exempt status without a hearing and without even presenting any evidence that the church has advocated the overthrow of the government.

Our petition also points out where similar guarantees in the state constitution are violated, as well as a technical constitutional provision which declares that any amendment embracing more than one subject is null and void. The amendment passed in 1952 to control "subversives" does embrace two subjects—the right to hold office and the right to tax exemption.

We are being represented in the courts by the American Civil Liberties Union. While this organization is not conservative enough to suit everybody, it does have the finest legal resources and experience in the field of civil rights. We have discovered that the conservative and the "respectable" are not always interested or capable in this field. A number of other attorneys have offered to help argue the case and to file *amicus curiae* briefs.

Our first legal step was to file a writ of mandate in the state supreme court. That court refused to consider the matter at that time. We then filed for declaratory relief in the Alameda county superior court. The merits of the case will be argued in that court early this year.

Our case has received wide publicity in the daily newspapers. The news accounts for the most part were fair. We have received some bitter letters in response. The bulk of the mail, however, has been encouraging. We have received letters from all over the country congratulating us on our stand. Occasionally someone has sent in a check to help with the legal expenses.

The Methodist annual conference voted by a strong majority to support us in this test case and to work for the repeal of the law itself. But church leaders in most of the denominations do not seem to be aware of the dangers in this law. They take the attitude that "we are loyal, so why not sign?" They assume that dissent means disloyalty, which of course is not true. This insensitiveness to the threat to our basic freedoms and this oversimplification of the issues involved are apparently widespread among church leaders. Hence it seems unlikely that the legislature will even consider any amendments to the law.

The reaction in our church locally has been healthy. We expected some people to misunderstand and to disagree with our position, and indeed some of our members declared themselves forcefully in favor of signing the oath. But as it turned out our people were able to participate in the discussion thoughtfully and with a clear understanding of the issues involved. The final decision by the official board was made with the majority feeling that the church had done a good thing at a right time.

During these eight months that have followed the decision not to sign the loyalty declaration our church has continued to grow in every measurable way—membership, attendance at services and at Sunday school, participation in adult study programs, financial support, and so on. Whether we win or lose in the courts, we have a healthy Christian fellowship which will continue to witness in this community for a church whose highest loyalty is to God.

His—or Ours?

THE earth
slowly turning, so quiet, so serene,
slowly growing, seas of blue and green,
by His hands;
spinning swiftly, so covered with war,
stunted, doomed, closing His door
by our hands.

The skies
so deep, so wide, so vast,
the way to Him, at our last,
by His hands;
so shaken with speed and fury, the air
unable to hear, for bursting shells, our prayer,
by our hands.

The oceans
the teeming shores, the patterned features
bubbling with unknown life and creatures
by His hands;
the pattern broken—a warship speeds,
aimed torpedoes do their deeds
by our hands.

A meadow
the tall grasses swaying neath late-day sun
where animals bask, a day's work done,
by His hands;
an obstacle this open field,
no place to hide nor weapon wield
by our hands.

A tree
the whispered songs, the rustled words,
its outstretched arms, a nest of birds
by His hands;
a bullet ricochets nicking a limb,
a sniper lurks, tomorrow is dim
by our hands.

Our dwellings
housing life and love,
warmed with blessings from above
by His hands;
deserted, only tales of life
routed by a blind strife
by our hands.

Love
influencing everything, prevalent where'er life is,
bonding earth's creatures emulating His,
by His hands;
a promise of peace, the future's salvation,
our hopes; reality or dreams, it's our decision,
in our hands.

JACK A. HAINES.

BOOKS

Schweitzer

THE WORLD OF ALBERT SCHWEITZER: A BOOK OF PHOTOGRAPHS. *By Erica Anderson, with text and captions by Eugene Exman. Harper, $5.00.*

ALBERT SCHWEITZER: AN INTRODUCTION. *By Jacques Feschotte. Beacon, $2.00.*

ALBERT SCHWEITZER: HIS WORK AND HIS PHILOSOPHY. *By Oskar Kraus. Beacon, $1.75.*

I

THE *Festschrift* is a genial European academic custom occasionally taken over by Americans. On the occasion of a revered teacher's especially significant birthday—usually as he shifts decades—grateful disciples, students and friends contribute suitable essays to a book which is published in his honor in time for the anniversary. *The World of Albert Schweitzer,* with photographs by Erica Anderson and running commentary by Eugene Exman, published in time for Dr. Schweitzer's 80th birthday, is the grandest *Festschrift* I know.

It was a stroke of sheer genius which made this commemoration and tribute pictorial. Schweitzer has made his ideas as clear as any man can by writing, and in a personal style which almost materializes the author. Few men today have had so much and such appreciative writing done about them. What remains to be said on the subject of this man depends now on the pictorial artist. In a way, the most important comment on Schweitzer would have to be pictorial. For what is most startling and what will be longest remembered about him is the man himself. New Testament studies move on from where he left them; Bach interpretation goes beyond the lead he gave it; but men will not soon get over this man. His individuality is his uniqueness. His personality is the most special thing about this man of many specialties. His career is what will be remembered. And nothing but such a book of photographs could really comment on such a personality, such an individuality, such a career.

Here are all the scenes already familiar to the mind's eye of those who have read Schweitzer, only now whole and real just as they are to his eyes: the Alsatian homeland around Günsbach, the hospital at Lambaréné, the rivers and jungles there, the people waiting to be healed and wanting to help, the very spot on the Ogowe river where in 1915 the phrase *"Ehrfurcht vor dem Leben"* leapt to mind and precipitated the "Reverence for Life" philosophy, the zinc-lined piano with organ pedal attachment on which the virtuoso practices in the tropics, the animals attentive and affectionate indoors and out, the devoted associates, the unsung Madame Schweitzer, the faithful Emmy Martin, recording sessions in old Alsatian churches at the ancient organs he helped to save and rebuild. One hundred sixty-nine photographs in all, in photogravure as soft and deep as oil on canvas.

But above all here is that startling, haunting individual, Albert Schweitzer himself. There is no forgetting the face of the man watching in an agony as an operation is performed in his own hospital; his is indeed "the Fellowship of Those who bear the Mark of Pain." Or see him preaching outdoors, wise and gentle, with native translators on either side; or delivering his Christmas message, a jungle St. Francis in white suit and sun helmet, with two grave storks respectfully listening and nigher than the people. Watch him on his 79th birthday as he listens in Lambaréné to recordings of the Münster Valley bells sent by friends; sensitive men will not look too long at that one. Last there are the quick glimpses of the master musician: Schweitzer at the organ, best of all Schweitzer listening to playbacks at his recording sessions. There again is the mingled dream and intensity we have seen in candids of Toscanini at similar occasions, artists overwhelmed by the music and dissatisfied with themselves.

The portraits and swift camera sketches will be engrossing to all who are excited by the marvel and mystery of personality. They will be most moving, however, to those who have wanted to know Schweitzer as he is. The photography almost effects an I-thou encounter between subjects. For such magic, all credit to Erica Anderson, whose magnificent studies fill the book with space and light and motion and breathing humanity. We will watch for the moving picture biography of Schweitzer she is presently preparing. Eugene Exman's text for the book is graceful and right. His comments in their restraint are appropriate to the subject of the book, yet they are explicit enough to place each picture squarely in context. Credit goes too to Barbara Morgan, who has designed a beautiful book.

The fresh pleasure and edification in this album stimulate an old regret. Once artists found religious symbols paintable. Today not many have found them photogenic. It was good to discover at an Evanston exhibit that the World Council is evidently sponsoring a real photographic artist who could help mend this matter. Meanwhile, we may be grateful to Albert Schweitzer for being the kind of soul and story that would stimulate artists in any age and every medium. And grateful also to all concerned with this book for doing it as they did.

II

Except that the publishers are different, Jacques Feschotte's little book might have been issued as a pendant to the Harper garland just reviewed. It is not just the identity of subject that makes them match. A more obvious linkage comes when Feschotte in discussing the "iconography" of his idol-ideal remarks that of the various fine drawings, oil-paintings, busts, medallions and medals of Schweitzer, "none are so revealing as the amazing series of photographs which show him at Lambaréné, at Günsbach, in Paris and elsewhere. Erica Anderson, an artist with the camera, has made a varied collection of these, and beyond Schweitzer's physical appearance they reveal his inner being" (p. 40). Coming from an intimate of Schweitzer, that comment will serve as *imprimatur* on the review above!

It would not do, however, to accord this study too much authority. The main story of the life is there, and since it is drawn from the much fuller autobiographical writings of Schweitzer himself, the important facts and dates are right. To them are added what the subject could not well include in his own account, some idea of the public acclaim in which the life is set. There are the personal touches, too, possible only to one who has been very close to the great man. Where the author's competence seems to run out, however, is just where new work is always welcome: in analysis and evaluation of Schweitzer's thought. His brief survey of the philosophy really makes a mess of a development which is often itself a muddle and could use defter presentation. The account of the theological writings suggests no comprehension at all of their historic importance or the reason for it.

Barring those small chapters, however, the amiable little study does well as the introduction which is all it claims to be. It would be a good start for someone who knew little of Schweitzer; it is warm, pleasant reading for those who know a great deal but could never get enough of Schweitzer. One interesting suggestion which emerges from the study may not have been intended at all, and it may have been new to me alone. But in place of the prevailing impression of an Olympian sage or a simple St. Francis, I have now a picture of a great and good man who is also suave, sophisticated, and nervously very complicated—simple like an atom. The Bach authority loves Wagner, wires greetings to Wieland and Wolfgang when they reopen Bayreuth, responds to the very devious modernities of Honegger and Riviere, opens up to and shies away from psychoanalyst Oskar Pfister, returns to Europe in 1939 and suddenly sails back to Africa on the same ship, blends agnosticism and animism to make theology. This man is more worldly and more mysterious than many worshiping writers have hinted. And so, even more interesting than they know.

The pendant has two little pendants of its own. First, a charming and not too consequential reminiscence by Schweitzer, "Childhood Recollections of Old Colmar." In one sense, there is not much now he has not told us about himself. Last, there is Schweitzer's address to the French Academy delivered on the occasion of his instal-

lation in 1952. "The Problem of Ethics in the Evolution of Human Thought" is a recent and concise review of his mature philosophy.

III

Still another in Beacon's lengthening Schweitzer series is the translation of a study first published in Prague in 1926. It is a critical study by a devoted disciple of the mid-19th century philosopher Franz Brentano. As such it is occasionally rather special. It is hard to work up a responsive heat to the fire with which Kraus goes after an A. Pfänder and a T. Litt, and even old August Carus (*Psychologie,* 1808!).

But even so, the critical consideration requires and arranges a clearer, more understandable analysis of Schweitzer's thought than many admirers have given it. Certainly it is a much more comprehensible and discerning account of his philosophy than Feschotte's little introduction managed.

The critique is understandable too, though often Kraus is more wroth with Kant than with Schweitzer. They are, however, not hard to tar with the same brush. Kraus challenges Schweitzer's agnosticism, his mysticism, his value theory, and he scores real points. He says wise and true things, but from the viewpoint of 1955 the reasons he gives for his criticism seem as questionable as what he criticizes. A simple rationalism is not much more attractive now than a complicated one. Kraus has some very right questions to ask Schweitzer, but they may be asked for very wrong reasons.

It will surprise no one that through all the criticism, and more memorable than any of the hard things Kraus has to say, is a shining admiration and affection for the man Schweitzer. This is unusually gracious polemic. THEODORE A. GILL.

CORRESPONDENCE

Jewish Evangelism

SIR: In your issue of Nov. 17 reference is made, on page 1389, to an article of mine in the October issue of *Jewish Social Studies* on the conversion of non-Jews to Judaism. The impression is given that the majority of present-day converts to Judaism are males. This is not so. My article points out quite clearly that female converts to Judaism outnumber male converts by at least a four-to-one ratio.

I agree with your editorial writer that the time is long past-due for Judaism to reassume its rightful place alongside the great missionary religions of the world. Some of my rabbinical colleagues believe that this return to a cardinal Jewish position of the biblical and early talmudic periods would put a crimp in current Jewish efforts that have to do with the promotion of good will and interfaith understanding. Your editorial indicates that the fears of these good rabbis are without foundation in fact and that an organized Jewish effort to bring our religious message to the unchurched and unsynagogued would merit and would receive Christian approval. DAVID MAX EICHHORN.

Forest Hills, L. I., N. Y.

Schools in South Africa

SIR: I regret that your correspondent from South Africa, writing on Nov. 8, made the blanket statement: "The Presbyterian and Congregational churches will hand their schools over to the government, particularly in regard to finances, but will lease, not sell, the buildings."

I know nothing about the Presbyterian or English Congregational churches, but with reference to the American Congregational churches active in South Africa through the American Board of Commissioners for Foreign Missions, this is quite incorrect. In fact, as of Nov. 8 no decision had been made. I have in the last few days heard directly from my parents, who are still actively engaged in that missionary work, and the decision which they helped make is to close the teachers' training school and continue with whatever educational work they can with additional assistance from this country. This decision was made out of a sense of the incompatibility of the present government's policies on native education and the Christian principles of love and brotherhood.

I would appreciate your readers' knowing that the Congregational missionaries are not afraid to stand on their Christian convictions.

ARTHUR W. CHRISTOFERSEN.

Sandwich, Ill.

'Error' or 'Willfull Wrong'?

SIR: As the secretary of the Commission on the Christian Faith of the United Church of Canada which produced the much publicized booklet *What's the Difference?—Protestant and Roman Catholic Beliefs Compared,* I am writing to you concerning the use of the phrase "What is wrong?" which appears in Questions 9 and 13 of this booklet: "What is wrong with the Roman Catholic teaching about salvation?" and "What is wrong with this Roman Catholic teaching about the church?"

We have received letters from several parts of the United States and Canada questioning the use of the word "wrong" and suggesting the word "error" might better and more kindly have been used. This matter was carefully discussed by the commission which considered every section and paragraph of the booklet. The author, Dr. Reynolds, felt that in this specific instance the Roman Catholic Church's teaching regarding salvation and the church was wrong. This means that he felt that they were willfully wrong and knew better. His opinion was that in this instance the word "error" should not be used since in a strict sense the Roman Catholic Church was not in error but willfully wrong in their position. In this judgment the majority of the commission supported him and therefore the wording was allowed to stand as it is in the booklet.

I may say that I, personally, was one of a minority which did not support this view. I think it would be good for your readers to know that careful consideration was given to the wording of this booklet so far as this could possibly be done.

Toronto, Ont. WILLIAM G. BERRY.

At the Garden

SIR: Hooray for Alson J. Smith's article "The McCarthy Falange" (Dec. 29). It is excellent, but I don't believe it is quite the whole story.

In trying to figure out who's who among the McCarthy sympathizers, I think we must also include many, many frustrated Republicans who were so shocked by Dewey's defeat in 1948 that they welcomed and used McCarthy's tactics to belittle the Truman regime.

Fearful of the New Deal as socialism (the two were synonymous to conservatives in our country) they applauded McCarthy's attack on the former administration and were willing to believe his wildest charge. And these same people were not the economically depressed, the professional patriots, the military, etc., the Irish, etc., that Mr. Smith writes about. They were, many of them, in our churches. They were successful businessmen. They were staunch Republicans who in their desperation after 1948 found mccarthyism an expression of their own anger and fear.

It is to be hoped that at this writing their eyes have finally been opened to the menace this movement represents.

BENJAMIN MINIFIE.

Grace Episcopal Church,
Orange, N. J.

SIR: I read the article "The McCarthy Falange" with amazement, and a rereading has not lessened the amazement. Useless to try and analyze it, but it helps to raise the question: To what limits will our professional liberalists go in their determination to besmear millions of sturdy, intelligent, farseeing, incorruptible Americans that their socialistic lightheadedness may win?

I hold no brief for Sen. Joseph McCarthy, though much he has done and stood for at a crucial period I do approve. But

when it becomes necessary to belittle loyal citizens because they are of the "ilk" of Knowland, Bricker, Dirksen, Taft, or the presumed economically short-changed, it is time that religious leaders take a good deep look into their own souls, and that includes editors, ministers (I am one) as well as the common variety.

If communism is finally rooted out of our government and stopped in its world mad progress, it will take a lot of the willful purpose and unyielding spirit of Sen. McCarthy as well as a religious dedication in the power of Christ.

HENRY VAN VALKENBURGH.
Mountain Park, N. M.

SIR: The venomous article "The McCarthy Falange," by Smith, was the most bigoted, anti-American, psychopathic drivel that ever appeared in your religious pamphlet. To attack so savagely an entire race is typical of the Ku Klux Klan, the A.P.A. and other time-past groups. Smith lives bitterly and longingly in that period.

As one who proudly attended that meeting, Smith is an unequivocal loose liar, in every phrase, in every slant. He claimed to have visited the headquarters in the Biltmore hotel. He lies; it was the Hotel Roosevelt.

Our two local reading centers supported by good Americans of all races have banned your publication from the shelves and expressed great concern about your latest un-Christian outburst.

Norristown, Pa. GERALD F. SCANLON.

Guilt and the Smith Act

SIR: I greatly appreciated your publishing (Dec. 15) my letter about the trial of the members of the Nationalist party of Puerto Rico and the difficulty of interesting people in their defense. Recently there has been another important development in this situation.

In the fall of 1950 Ruth Reynolds, a pacifist who had developed close associations with Nationalist party people in Puerto Rico over a period of years, was arrested in connection with the revolt which occurred that year and charged under the Puerto Rican version of the Smith act with conspiracy to advocate "overthrow, paralysis and destruction of the Insular Government of Puerto Rico" etc.

After months spent in prison Miss Reynolds was tried, convicted and sentenced to six years at hard labor. The same attorney, Conrad Lynn, to whom I referred in my earlier letter, served as counsel at the trial and at the appeal hearing before the Supreme Court of Puerto Rico some months ago. Following that hearing and after a total of nearly 20 months in prison she was released on bail. Apparently in Puerto Rico the Supreme Court may wait indefinitely before announcing its verdict. In any case it was not until Nov. 17 that the Supreme Court announced its acquittal of Miss Reynolds on all of the charges against her. It is of general interest to civil libertarians that in the course of its verdict the court made the statement: "Indeed both statutes [P. R. law No. 53 under which Miss Reynolds had been sentenced, and the Smith act] in their respective jurisdictions have the same purpose and in the indicated sections prohibit and punish the same acts. Ours is almost a translation of the Smith act."

It is furthermore of great importance in connection with the trial of Puerto Rican Nationalists now being held in this country that the court declared in the Reynolds case: "Neither the oath taken by Ruth Reynolds nor her affiliation with the Nationalist party, nor her attendance at particular meetings held by the said group can be classified as criminal acts under clause 1 of Law 53 which we are discussing. . . . Such acts, we repeat, do not constitute the crime charged against the appellants. For these reasons, the appealed sentences are revoked and another absolving these appellants is directed."

The evidence on which Miss Reynolds was tried and originally convicted is very much the same as the evidence on which the thirteen Puerto Ricans about whom I wrote in my original letter were convicted by the federal district court in New York.

A. J. MUSTE.
Fellowship of Reconciliation,
New York, N. Y.

Anglican Appointments

SIR: Your editorial "Anglican Assembly Debates Episcopal Appointments" (Dec. 8) is most interesting. It contains an argument with which many Anglicans and perhaps most Americans will agree. Unfortunately, the argument can proceed from a complete misunderstanding of the complex situation of the Church of England. May I call your attention to these points?

1. It is necessary to go back in the history of that church in order to get a fuller understanding of the problem. The famous Elizabethan Settlement of nigh 400 years ago was a means whereby Englishmen of marked Puritan outlook on the one hand, and of quasi-Roman outlook on the other, could be included in one comprehensive church. It was quite clear, even from the earlier Tudor period, that the bishops themselves were of widely different schools of thought. Does anyone believe—human nature being what it is, and shared by bishops too—that a small group of the rather like-minded bishops envisaged by the recent Church Assembly would, left to themselves, appoint to their bench ecclesiastics of a totally different theological outlook?

2. Those so envisaged (the two archbishops and the Bishop of London—excellent men, no doubt) are not only rather inclined in the direction of their own party (the Anglo-Catholic in this case), but they are also indicated now by the Church Assembly as more qualified than prime ministers of England to appoint bishops in the still widely variegated national church. This same Church Assembly is apparently assumed in your editorial to be fully representative of the Church of England. But is it? The *ex officio* members of the participating House of Clergy contain overmany nondemocratically appointed, and the House of Laity is overweighted by members with the time and means to get easily into London. If the Church Assembly is thus defective, it is easier to understand why, in the famous Prayer Book issue of 1928, the Church Assembly did not seem to represent so well as Parliament Anglicanism's lay membership in the country at large. It is also not surprising now to find the assembly pointing to the alleged anomaly of a Unitarian premier (among other non-Anglicans in that high office) making episcopal appointments in the Church of England. Frankly, I cannot understand The Christian Century's inability to detect this ancient canard. For, whoever the premier, he cannot, by making bad episcopal appointments, hope long to retain the support, in these days of delicately balanced elections, of Anglicans in the electorate. Nor can any premier make appointments to the episcopate from the ranks of other than the higher Anglican clergy—who got so high mainly by episcopal action at an earlier date.

3. Your suggestion, which seems to me implicit in your editorial, that "sufficient spiritual force" will be released in the Church of England when that church passes from Parliament-dominated establishment to Church-Assembly-dominated disestablishment seems to me to be entirely unproven—and probably quite false. Take away the establishment and it is more probable that this church will then disintegrate into two, if not three, sects. In that situation, English bishops would, somewhat ironically, count for nothing much outside their own sect. Worse still, just what would become of the great cathedrals, and other such edifices as would be quite beyond the ability of any disestablished sect in England to maintain in a land long conscious of ancient forms and landmarks?

G. K. BROWN.
North Stonington, Conn.

Billy Graham

SIR: Evaluations of Billy Graham's campaigns (Dec. 1, Jan. 12) seem to run the gamut from ecstasy to downright condemnation. It would seem fair to eliminate, as far as possible, personal tastes as to techniques and to look at the picture more dispassionately. Certainly I am not in agreement with all Billy does, and more especially am I critical of some of the claims made by his "assistants." But on the other hand it is hard to see how your London correspondent (Dec. 29) can conclude "the enduring effect . . . is unimpressive."

Mr. Northcott says 36,000 went forward; of these, 24,000 were "old faithfuls," and "fewer than 4,000 are still with the churches."

Two questions occur: (1) Would not

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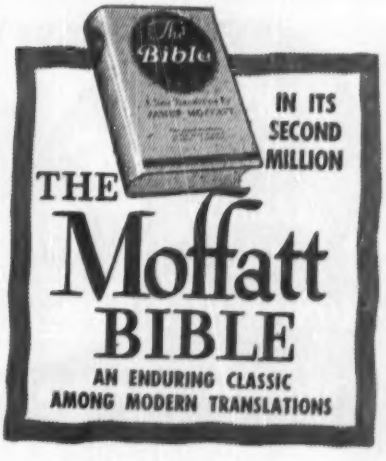

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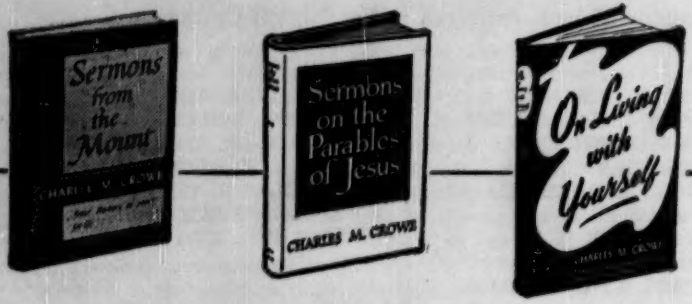

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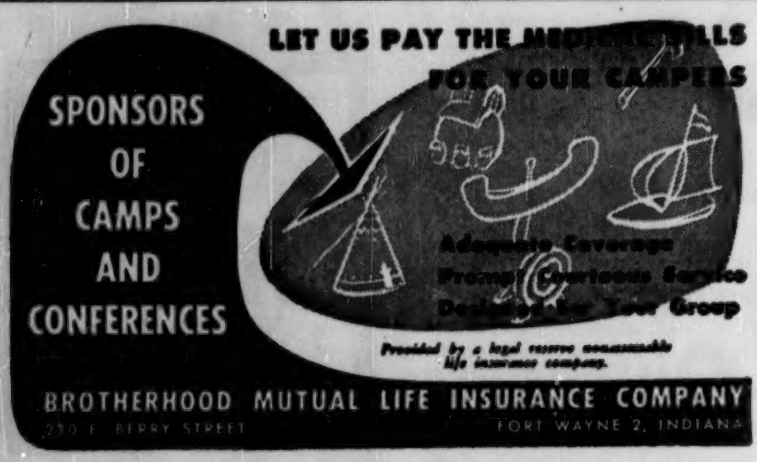
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many preachers be thrilled to know that a lot of "old faithfuls" were stirred enough to get up from their seats and go to the altar for prayer? Some of the "old faithfuls" are pretty hard to move sometimes, and a lot of them may have left old grudges and resentments at that altar! (2) What would have happened to the 4,000 "still with the churches" if Dr. Graham had not touched them? Is it worth while to "convert" that many? It seems there is a passage which says *"one* was out on the hills away!" FRED R. CONKLING.

North Manchester, Ind.

Honoring a Hymn-Writer

SIR: May I suggest the use in our churches on Sunday Jan. 30 of the hymn "Let there be light," by William Merrell Vories? The Omi Brotherhood with over 4,000 members will honor him on Feb. 2, on the 50th anniversary of the start of his work at Omi-Hachiman. He was decorated by the emperor on Nov. 3 in recognition of his humanitarian services. The 14th edition of his little book, *A Mustard Seed in Japan*, brings his remarkable life story up to 1948. STANLEY A. HUNTER.

Berkeley, Calif.

[The hymn mentioned by Dr. Hunter, usually sung to the tune "Pentecost," has these words:

Let there be light, Lord God of Hosts,
Let there be wisdom on the earth;
Let broad humanity have birth,
Let there be deeds, instead of boasts.

Within our passioned hearts instill
The calm that endeth strain and strife;
Make us Thy messengers of life;
Purge us from lusts that curse and kill.

Give us the peace of vision clear
To see our brothers' good our own,
To joy and suffer not alone;
The love that casteth out all fear.

Let woe and waste of warfare cease,
That useful labor yet may build
Its homes with love and laughter filled;
God, give Thy wayward children peace.]

Information Sought

SIR: I wonder if through your correspondence columns I might have the privilege of inquiring of your readers if they know where there are divine services of healing held. I have been in touch with some in the Protestant Episcopal Church and now am interested in finding types of services within the other churches in which there is an emphasis on healing. If these services are near enough I would attend.

The commission on evangelism of our church has recently appointed a committee on spiritual healing. I have been assigned the task of investigating divine services of healing in which the minister presides and those services which are a regular part of the church life.

If there are any who are conducting these services or know where they are being held, I would welcome very much this information, as well as the order of service.

CLIFFORD O. SIMPSON.

Center Congregational Church,
Manchester, Conn.

NEWS of the CHRISTIAN WORLD

CIMADE Offers Ministry of Aid

Agency Founded During War Continues Service to Refugees in France, Promotes Reconciliation

The varied activities in which CIMADE, French Protestant youth movement formed during World War II to aid refugees and victims of nazi tyranny, has been engaged in recent months are revealed in the 1954 Christmas letter sent from the organization's headquarters at 25 Rue Blanche, Paris. Since the war CIMADE has been concerned with rehabilitation and relief of refugees more or less permanently living in France, and with reconciliation between the French and German peoples.

CIMADE acts as representative in France of the World Council of Churches so far as distributing food packages received from Church World Service is concerned. It dispenses the packages primarily to Orthodox and Protestant institutions, to missionary outposts in French West Africa, and to individuals who would otherwise suffer unnoticed, both refugees and members of French parishes. CIMADE's social welfare service in Paris receives and "follows-up" more than 100 refugees each month. At its emigration office, workers during 1954 performed the services necessary to enable 246 persons to move to new homes abroad. At present they are processing 548 files on 1,102 other prospective emigrants.

Ministry to Foreign Protestants

The chaplaincy for foreign Protestants in France which CIMADE has conducted since the war has completed its service to 1,800 families of German background and has distributed 68 million francs of reparation funds to victims of nazism. This project was closed Dec. 31, but another, providing religious services and material aid for refugees from Spain, continues. About 100 of these refugees regularly attend worship services conducted for them in Paris by the Rev. Manueco. His unusual parish is in a constant state of transition, as refugees leave for new homes abroad and others arrive. Those who emigrate seek out Protestant churches to join near their new homes.

Fr. Valentin de Bachst, who conducts the chaplaincy sponsored by CIMADE for Orthodox refugees, combines an itinerant ministry with parish work in Le Creusot, near which place five small parochial communities are being established. Fr. de Bachst has organized biblical and liturgical instruction for several groups of young working people who during their wanderings had lost contact with their childhood religion. An Orthodox bulletin is being sent to 700 persons isolated from their fellow religionists.

At Schoeneck, a mining village in Moselle whose residents are all refugees from eastern and central Europe, CIMADE has four workers directing a flourishing kindergarten and a young people's club and supervising construction of a sports field. At Coudekerque, a three-member team runs a center, established after an eight-year program of evangelism, which now has 400 adherents from among the working people of the city.

Homes for Aged Refugees

At CIMADE's home in Sucy-en-Brie, near Paris, elderly people and refugee workers are cared for. At present it has among its residents 10 White Russians who had been living in a state of near-starvation in the Orient until, through the home's hospitality, they were able to enter France.

In addition, CIMADE shares responsibility for a home for 106 aged refugees in Abondant, and for another at Cannes, which recently received 90 aged refugees from Trieste and 15 from China and Iran. It is also participating in the French Farm Scheme, whereby farmers from the East are resettled on their own plots of ground.

The student home operated by CIMADE last year housed young people of 15 nationalities. In the little chapel on the property students from many different religious confessions unite for evening prayer. Last summer a number of residents of the home participated in a Lutheran-Orthodox meeting in Finland and, at a work camp, helped build an Orthodox chapel.

Ecumenical Studies

In line with its interconfessional emphasis, CIMADE conducts a series of ecumenical study meetings at Sèvres every year. In September the course dealt with peace, stressing implications in the Bible, in Christian tradition and in the various liturgies. Just now a study is being launched on baptism.

CIMADE's "Foyer Liberté" continues to operate as a consultation center for paroled or released prisoners who during their terms of imprisonment were visited regularly by a team of young workers. During the past year 929 persons sought counsel at the center, and the team made 1,300 visits to prisoners in 7 jails.

Abroad, CIMADE also pursues a ministry of aid and reconciliation. It has workers at a center for refugees in Berlin, and in Bonn it operates a student home where Franco-German contacts are encouraged. At Dakar, in North Africa, a first-aid center is to be established in the near future, giving promise of fruitful Muslim-Christian relationships. M.F.

Worship Service Precedes Congress Opening

Preceding the convening of the new Congress on Jan. 5, Pres. Eisenhower, together with members of his cabinet and 200 senators and representatives, attended a service of intercession and holy communion at National Presbyterian Church in Washington. Among the Presbyterian elders who participated in distribution of the communion elements were John Foster Dulles, Sens. Edward Martin of Pennsylvania and John C. Stennis of Mississippi, and Reps. Richard M. Simpson of Pennsylvania, M. C. Burnside of West Virginia, L. H. Fountain of North Carolina and John V. Beamer of Indiana. This was the eighth annual service held at the church for incoming members of Congress and the executive departments.

Catholics Resign From B.C.C.J.

Withdraw from Christian-Jewish Council on Orders from Church—Anglicans Improve Their Day Schools

LONDON, Dec. 30.—The Roman Catholic Church has ordered its members to withdraw from the British Council of Christians and Jews, which has close ties with its counterpart in the United States. As a result, the cardinal archbishop of Westminster and a leading Roman Catholic layman have resigned. Founded in 1942, the council has done useful work in investigating religious and racial tensions and in leading Christians and Jews to cooperate in combating intolerance. It has been unable, however, to draw into its ranks those organizations which regard Jewry as a legitimate field for Christian missionary activity. The bulk of the council's financial support, it is understood, comes from Jewish sources, with some cooperation from the United States. The council secretary, W. W. Simpson, is a Methodist minister.

Says Canon Law Is the Same For All in Kenya

In a statement issued here Anglican Bishop Leonard Beecher of Mombasa says that Mau Mau opposition to the Christian church in Kenya is based not on the church's "Western and foreign" nature, but on the fact that Christianity "represents a supersession of race by a church which is an integrated multiracial society." Replying to criticisms of the non-African character of Christianity in Kenya made by his brother-in-law, L. S. B. Leakey, Bishop Beecher says that there cannot be two standards of discipline, one for Africans and the other for Europeans. In the past, he admits, ecclesiastical law has been enforced on Africans while Europeans got away with "something less rigorous," but he declares that at the moment the canons of the church apply to both Africans and Europeans. Dr. Beecher points out that Christian theological opinion against polygamy, which Mau Mau doctrine would permit, is "uniform and certain." Still, he recognizes that in African society the position of the Christian widow is very difficult, and that much needs to be done to give her economic security. In reclaiming Christians who have lapsed into Mau Mau practices, the bishop says, he intends to avoid "rigorous treatment" where there is true penitence, but he insists that attendance at holy communion must be carefully safeguarded.

Anglican Day Schools Up to Standard

Every Anglican day school in the contiguous dioceses of London and Southwark has now attained "aided" status, which means that its buildings, management and curriculum meet the standards required by the ministry of education. In these two dioceses the church is responsible for 12 "grammar" and 34 "modern" high schools. Over $2,250,000 has been raised by the dioceses for the day schools. Future de-

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velopment plans call for expenditure of $18 million, of which the state will provide half, while the church will find the other half through sale of buildings and sites no longer needed. Seventeen new church schools will be completed by the end of 1956. Each school in the diocese now displays some visible symbol of its association with the Christian religion—a triptych, a piece of statuary or a stained-glass window. In each of the London diocese schools a portrait of the bishop hangs in the main hall.

Bishop of Manchester Calls for Schools of Sacred Study

A call to every Anglican parish in England to set up a "school of sacred study" has been made by Bishop Greer of Manchester. He points out that although about 70 per cent of all children born in this country are baptized into the Church of England, communicants number only 5 per cent of the population. "This missing 65 per cent can be reached in their homes and where they work only by the laity, but most of us are not equipped to engage in this evangelistic task," says the bishop. In addition to the schools for sacred study, he would like to see facilities provided in every parish for giving "plain instruction" to various age groups, followed by question-and-answer periods.

Survey Popularity of Hymns In Methodist Use

Methodism is celebrating the 21st anniversary of the publication of its present hymnbook, one of the first fruits of the union of the three Methodist churches in Britain. The weekly *Methodist Recorder* has surveyed "hymn popularity" during this period, compiling lists from 50 areas showing the number of times hymns were chosen for use. "In heavenly love abiding" was used most often (843 times), followed by "Now let us see Thy beauty, Lord" (796), "O Thou who camest from above" (756), "Jesus Thou joy of loving hearts" (746), "Praise, my soul, the King of heaven" (721), "Fill Thou my life, O Lord my God" (714), "Immortal, invisible, God only wise" (712), "Father, lead me day by day" (704), and "Love divine, all loves excelling" (703). Of the top 77 hymns in the list, 7 are by Charles Wesley, 3 by Isaac Watts. Yet Watts' "average popularity" was nearly double Wesley's.

'World Christian Books' Issues New Titles

"World Christian Books," sponsored by the International Missionary Council in cooperation with the Christian Literature Council, the World Literacy Committee and Lutterworth Press, announces two additional titles for January: *Christianity and Science*, by Canon C. E. Raven, and *Mark's Witness to Jesus Christ*, by Eduard Lohse, a young German biblical scholar. British and American mission boards are supporting the series, which is edited by Anglican Bishop Stephen Neill. In the United States, "World Christian Books" will be obtainable in bookstores in the early summer of 1955 through the facilities of the Association Press, which is publishing the first four titles together. These are the two mentioned above, *The Christians' God*, by Neill, and *Christian Giving*, by Azariah.

CECIL NORTHCOTT.

Attack Spanish-U.S. Agreement

Dean Pike Leads Protestant Opposition to Tentative Covenant Limiting Marriage in Armed Forces

NEW YORK, Jan. 5.—Dean James A. Pike of the Cathedral of St. John the Divine has spearheaded opposition by New York city clergymen to the tentative agreement between United States military authorities and their Spanish counterparts to limit freedom of marriage of American civilians and military personnel stationed in Spain. [See The Christian Century for Jan. 5, p. 4.] The agreement would subject U.S. citizens serving in Spain to Roman Catholic canon law in matters of marriage. Two civilians or military force members, one of whom was Catholic, the other non-Catholic, would require a dispensation from the Spanish Roman Catholic Church to marry. U.S. chaplains would be forbidden to marry a non-Catholic American citizen to a Catholic Spaniard unless the Catholic partner received approval from the Spanish religious authorities. Dean Pike assailed the agreement as an attempt "to sell down the river our most precious heritage—our religious freedom." "Even if Spain were not so financially dependent upon us and even if our loyalty to our own principle of religious freedom would impair our relations with Spain, our Christian convictions should cause us to choose principle rather than short-range advantage," he said.

Catholics Say Protests Are Not Justified

James H. Griffiths, chancellor and auxiliary bishop of the military ordinariate, the central office for all Catholic chaplains in the armed forces, denied to reporters that there was any justification for protests against the Spanish-U.S. agreement. He maintained that the U.S. armed forces are guests in Spain and must obey the laws of that country, including Roman Catholic canon law. "The United States," Bishop Griffiths said, "has long sought to obtain strategic bases in Spain. Spain finally consented to permit United States armed forces to set up bases—as guests—in sovereign Spanish territory. . . . In France, and even in western Germany, no military chaplain, Protestant, Jewish or Catholic, may assist at a marriage of even two American nationals or of an American with a national unless the couple has gone through a civil ceremony previously."

Pike Sees Unique Interference With Religious Freedom

In an exclusive interview with The Christian Century, Dean Pike vehemently denied that U.S. personnel need be subject to canon law in any country. "It is clear that local laws should govern as to the intermarriage of an American with a citizen of another country," he said. "It is also reasonable that even in the case of the marriage of two Americans the local regulations about registration, etc., should be followed. However, the local law should not govern . . . the freedom to marry at all

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or what the nature of the marriage will be (e.g., in what religion the children should be brought up) when those marrying are temporarily in the country in connection with diplomatic or military missions. In the case of a mixed marriage . . . the couple can in this country decide to work it out either way, i.e., through marriage by a Roman Catholic priest with the usual promises signed (in which case the Protestant has been disloyal to his heritage), or marriage by a non-Roman Catholic clergyman without a promise that the children be raised Roman Catholic (in which case the Roman Catholic is excommunicated). But by this proposed agreement the force of the United States military authority would be used to force only one of these alternatives, namely that of yielding to the Roman Catholic Church. If this is what the couple themselves decide to do, well and good; but our government should not force that decision upon them, in the light of the First Amendment to the Constitution and the witness to religious liberties which we should be making in the world."

Government spokesmen first denied that the agreement was final, and stated that it is subject to review in Washington. Later they pointed out that Roman Catholic canon law is also recognized as civil law in Spain. Since marriage is governed by the domestic law of the country where the wedding takes place, it appears likely that the new pact will be approved by the American military and the state department, in spite of Protestant criticism.

Women's Group Sponsors Seminary Lectures

Addressing the opening session of the series of four weekly lectures being presented through January by the women's committee of Union Theological Seminary, Pres. Henry P. Van Dusen of the seminary declared that the greatest movement toward world Christian unity since the birth of Christianity has taken place in the past 150 years. Other lecturers, all members of the Union faculty, are George F. MacLeod, founder and leader of the Iona Community in Scotland, Wilhelm Pauck, professor of church history, and George W. Webber, dean of students. Four hundred women attended the first lecture, in which Dr. Van Dusen compared the past century and a half with the first 1,800 years of Christianity. "History discloses all too clearly that the life of the Christian churches of the world has been marked by a steady succession of divisions and schisms, starting virtually with the birth of the church and continuing, on the whole with accelerating pace, almost down to our day," he said. He pointed out that since the Protestant Reformation, "divisions have multiplied at the rate of scores each century, to the present shocking total of nearly 300 separate communions." He noted, however, that "this past century and a half has been marked by nearly 100 full and permanent unions of national denominations."

Attorney General Attacks Funeral Frauds

After a year of investigation of undertakers in New York city, the New York state attorney general has called for stricter regulation of charges for funerals. He reported that "an unscrupulous segment" had been able to practice frauds in funeral charges, especially for persons on relief. The attorney general reported a case in which an undertaker had collected three times for the same funeral—once from the family, once from the city department of welfare, and once from the federal Social Security agency. Another undertaker forged, or countenanced the forgery of, a death certificate. Still other undertakers were reported to be using "bait advertising" methods of listing low prices for funerals and then persuading families to sign up for more expensive goods and services. The attorney general recommended disciplinary action against seven undertakers and reported that similar cases are being processed. Licenses of undertakers in New York can be suspended or revoked by the state health commission.

Long Island Schools Solve Interfaith Problems

In Oceanside, Long Island, where more than half the schoolchildren are Jews, the Jewish community this year objected to the celebration of Christmas in schools. In the past both Christmas and Hanukkah had been celebrated. Immediate opposition to the objection came from Christian groups, agitation began and tempers ran high, according to a report by William Toedtman, pastor of the Oceanside Lutheran Church. The school board met the problem by forbidding the celebration of either festival, and issued a directive stating: "This year we will emphasize the spirit of giving and good will." Pageants depicting the nativity and the singing of Christmas carols were forbidden. Elimination of all religious content from the Christmas celebration in the schools proved objectionable to Oceanside residents. Finally,

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clergymen of the town united to solve the problem. At a meeting attended by Protestant ministers, a Roman Catholic priest and Jewish rabbis, it was agreed that both Christmas and Hanukkah should be celebrated, but not during school hours. Both celebrations were held after school hours. Only one Jewish child failed to attend the Christmas celebration, and no Christian parents removed their children from the Hanukkah celebration. Dr. Toedtman reports that the entire community hailed this amicable solution.

Biblical Society Considers Dead Sea Scrolls

The Society of Biblical Literature and Exegesis held its 90th meeting at Union Theological Seminary Dec. 28-30. Principal topic of discussion was the Dead Sea scrolls. Three research papers dealt exclusively with the scrolls or their setting, and a major evening panel discussion was devoted to them. The documents date from the first century B.C. to the first century A.D., and were used by a religious sect—probably Essenes—that occupied a community center on the Dead sea. Dean Sherman E. Johnson of the Church Divinity School of the Pacific reported that this sect had many parallels with the earliest Christian community, among them the practice of baptism associated with the gift of a holy spirit, community ownership of property, twelve apostles, a new covenant, a doctrine of justification by God and reverence of a Messiah. Officers elected by the society for 1955 are Prof. Amos N. Wilder of Harvard, president; Prof. J. Philip Hyatt of Vanderbilt, vice-president; and Prof. David Noel Freedman of Western Theological Seminary (Pittsburgh), editor of the *Journal of Biblical Literature*.

In Brief

The New York Port Society dedicated a new building Dec. 8. This society, founded in 1818 as a nondenominational, nonsectarian organization for work among seamen, is the oldest organization of its kind in the nation.

James M. Fitch, associate professor of architecture in Columbia University, reports that the Cathedral of St. John the Divine in New York may be the first Gothic cathedral to be completed in modern architectural style. Rising building costs and difficult foundation conditions make it unlikely that the structure will be finished in the "costly Gothic" in which it was started 62 years ago.

Paul S. Heath, head of the Buffalo-Niagara presbytery of the Presbyterian Church, U.S.A., is to become head of the New York city presbytery Feb. 1, succeeding Theodore F. Savage, who has retired. During his five years at Buffalo-Niagara, membership of churches in the presbytery has increased 15 per cent, church giving 22 per cent, benevolence giving 30 per cent. The New York presbytery is one of the oldest and largest in the denomination; its 63 churches have a membership of 30,000, with 10,000 church school pupils. The annual budget is $1,500,000.

EVERETT C. PARKER.

The Christian Century On Microcards

The Christian Century for the years 1900 to 1950 has been photographed and the complete set is available from the Microcard Foundation, Middletown, Conn., for $428. The set is divided into five units of ten years each. Each unit can be purchased for approximately $130. The photographing of these volumes was undertaken at the request of Decherd Turner of Perkins School of Theology, Southern Methodist University, on behalf of a committee of the American Theological Library Association. The first 20 years of The Christian Century are unobtainable except in this form.

Bishop Agoston of Yugoslavia Reports New Freedoms

In a recent communication to the World Council of Churches' division of interchurch aid, Bishop Sandor Agoston of the Christian Reformed Church of Yugoslavia listed three recent events which indicate increased religious freedom in his country. They are initiation of the new law regulating relationships of church and state; acceptance of pastors in the social insurance program; and the placing on sale of Hungarian Bibles at normal prices through the British and Foreign Bible Society bookroom in Belgrade.

United Lutherans Increase Missions Budget

At its December meeting the United Lutheran Board of American Missions adopted for 1955 a record budget of $3,580,800—over $500,000 more than for 1954. Of the new budget, $2,035,000 is for church extension loans. More than half of the board's 448 missionaries will receive salary increases. It was reported that 55 new U.L.C. congregations were organized in 1954, and 66 domestic mission fields are being developed.

Announce Annual W.C.T.U. Temperance Contest

The Woman's Christian Temperance Union announces its annual Ada Mohn-Landis prize contest for senior and junior declamations and children's readings, deadline for which is March 31. Complete rules may be obtained from the national W.C.T.U. at Evanston, Ill.

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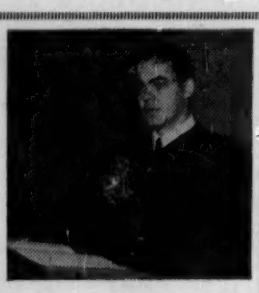

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Appeal for Calm New Year's Eve

Michigan and Detroit Church Councils Play a Part in Area's Record of Restrained Observance

DETROIT, Jan. 7.—The Michigan and Detroit councils of churches issued a New Year's statement pointing out that the closing hours of the year "constitute a period of time when every person should be examining his life and committing himself anew to the purposes of Almighty God." They appealed for efforts to make all New Year celebrations "temperate and controlled," thus preventing possible accidents and deaths, and urged people to attend the watch night services of their churches and the social events preceding them. Latest reports indicate that New Year celebrations in this area were more restrained than usual. Only four accidental deaths occurred in Michigan over the New Year week end, an all-time low and much under the national average.

Lutherans Study Relation to Church of 'Mobility'

That one out of every five Americans moves at least once during the year was noted at the Lutheran Mobility Conference held here in late December by the National Lutheran Council to study the impact of population mobility on church life. Pres. Oscar A. Benson of the council presided over the sessions attended by 100 delegates representing the council's eight cooperating bodies. Paul C. Empie, N.C.L. executive director, opened the conference with a call to "provide a more intelligent understanding of the forces which are active in the fluid society of contemporary America" and to bring constructive suggestions for adjustment of church functions to this situation. While recognizing the disadvantages of mobility, some speakers pointed out that a mobile society in a sense provides greater opportunities to spread the gospel, since it breaks down traditional barriers and makes it easier for the church to reach more people than ever. The conference urged all local pastors and congregations to take advantage of the influx of new people into their communities by a ministry "to all people in the community regardless of race or color, social standing or economic circumstances, or even former religious background." H. Conrad Hoyer, executive secretary of the council's division of American missions, acted as general coordinating supervisor of the conference.

Overflow Audience Greets Carol Festival

An overflow audience of 2,700 attended the Detroit council of churches' 18th annual Christmas carol festival at Metropolitan Methodist Church on Sunday Dec. 5. This event is considered as the ushering-in of the Christmas season for the Protestant and Orthodox churches of the community. It was originated and is still supervised by Nellie Huger Ebersole, director of music, radio and television for the church council. Warner R. Cole, head of the council, presided at the festival. A massed choir of 1,200 led in singing familiar carols and the Hallelujah chorus, and choirs from Syrian, Rumanian and Finnish churches sang the carols of their ancestral nations, thus carrying out the festival's theme, "Christmas Round the World."

Detroit Christmas Committee Gets Results

That the Detroit Christmas committee's work actually made a difference in the celebration of the holy season here is a widely accepted view in this metropolitan area. The committee urged sending greeting cards with a definite religious meaning, suggested use of the nativity scene as an appropriate display, called for an end to alcoholic Christmas parties, and recom-

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The Rev. George F. MacLeod, "Mission and the Congregation." "Evangelism," and "The Disciplines of the Ministry."

AFTERNOON CONVERSATIONS WITH:

The Rev. George F. MacLeod, Ross Snyder, Iowa Associate Professor of Religious Education, Granger Westberg, Chaplain University Clinics and Associate Professor of Pastoral Care, Perry D. LeFevre, Assistant Professor of Theology and Education, Victor Obenhaus, Associate Professor of the Church in Agricultural and Industrial Life.

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WALTER G. MUELDER, Dean, Boston University School of Theology
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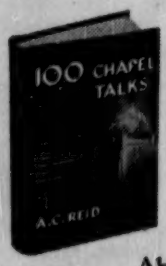

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mended that everyone give, in the name of the Christchild, a generous special contribution to some church or charity. Jewish leaders too lauded the committee's efforts to "save a religious holiday from the clutches of secularism." Incidentally, the committee thinks its slogan, "Observe Christmas as Christ's Birthday," is more positive and meaningful than others commonly used, such as "Put Christ Back into Christmas." It hopes the Detroit version will be considered for national use. The committee's effort proved a fruitful meeting ground for Catholics and Protestants in a common project for the benefit of all.

Newspaper Series Rouses Interest In Pastors' Salaries

Interest in pastors' salaries has been stepped up through a series of articles by Adrian Fuller, religion writer for the *Detroit Free Press.* Replies to Mr. Fuller's questionnaire to 1,300 clergymen of all faiths revealed that one-third of the Protestant ministers in this area receive less than $4,000 annually, while the median income is just short of $4,500. Salaries range from $500 to $17,000. In addition, most clergymen have a parsonage allowance and about half of them are supplied with utilities. Ministers' salaries aggregate about 13.6 per cent of the total financial budgets of their churches. Fees for weddings and funerals in most cases do not exceed $200 annually. The Michigan Employment Security Commission estimates that the annual earnings of workers in industry approximate $4,700, or $200 above the median for ministers. The 1954 issue of *Sales Management's Survey of Buying Power* says the average family income in the Detroit area is $6,522 yearly, exceeding by $2,022 the average amount the minister has to spend. In spite of this limited income, Mr. Fuller discovered, the average clergyman gives at least 10 per cent of his income to the church and related agencies.

And So Forth

John H. Dawson, for the past six years pastor of Crafton Methodist Church, Pittsburgh, is the new president of Adrian College (Methodist) at Adrian, Mich.

Two hundred ministers attended the December meeting of the Detroit pastors' union as guests of General Motors Corp. They were taken on a tour of the "fabulous" new G.M. technical center, and listened to an address by J. J. Cronin, vice-president of the company. At the November meeting, they were guests of the United Automobile Workers (C.I.O.).

Bishop Richard S. Emrich of the Protestant Episcopal diocese of Michigan reports that during the diocese's five-year building program property values of all parishes rose from $16,500,00 to $26 million, while the number of communicants increased from 45,000 to 83,000, of parishes from 82 to 91, of missions from 54 to 60 and of clergy from 147 to 175. The new churches in the diocese were located in cooperation with the Detroit council of churches' department of research and church planning.

Maj. Clyde Cox, secretary of the Salvation Army's Eastern Michigan division, has been called to the Army's top post in Indiana. He will be succeeded here by Maj. William Kautz, divisional youth secretary.

G. Merrill Lenox.

Sponsor Forum On Delinquency

Chicago's Church Federation Arranges for Conference with Experts from Public, Private Agencies

Chicago, Jan. 7.—The youth service bureau of the church federation of Greater Chicago sponsored a well attended conference on juvenile crime and delinquency at Chicago Temple (First Methodist Church) in the Loop Dec. 17. The ambitious program began with statements by an assortment of community leaders and ended with a strong appeal for mobilization of community forces in an all-out attack on the rising tide of delinquency. Virgil Peterson, director of the Chicago crime commission, warned that it is difficult to get a definite picture of the situation from statistics. He pointed out that FBI and Chicago police reports show fewer arrests of teen-agers here than in the nation as a whole, and fewer arrests of people under 21 than in 1878. Such figures, he noted, can be used as the basis for misleading interpretation.

New Sheriff Outlines Program

Cook County Sheriff Joseph D. Lohman, who before his election in November was a University of Chicago sociologist, announced that his office is launching a program designed to help develop leadership in local communities to deal with juvenile delinquency. "Delinquency and teen-age hooliganism are oversimplified if they are regarded as merely a police problem of arrest and detention," he said. "[Their] increase reflects basic changes in our local community life which arise mainly from the large movement of farm families into the city and of middle-class families from the city into the suburbs. The consequence is the same for each group—unsettling of community life and weakening of young people's association with traditional institutions. These population moves place new and unprecedented burdens on the home, the school, the church, law-enforcement agencies and other community forces." Dr. Lohman proposed a double-barreled approach involving (1) early identification of the problem child and his referral to the appropriate agencies, and (2) an aggressive law-enforcement program directed at adults who promote community conditions harmful to young people. He called for more "minimal security" approaches in the detention of problem children, suggesting work camps as a possibility, and emphasized the need to understand the reason for the delinquent's conception of himself.

Good Publicity, but Little Action

A realistic note was struck by John L. Regier, Presbyterian pastor who is head resident of Howell Neighborhood House, when he complained that the Chicago youth commission, of which he is a member, has no staff and no budget. He said that nothing has come of the extensive press and television publicity it has received. Kenneth W. Lund, director of the pupil

guidance bureau of the city board of education, reported that as the result of the schools' increased effort to work with families of children who are behavior problems, the truancy rate declined 11 per cent during the past year. But though truancy is recognized as a forerunner of delinquency, he said, the financial crisis in the schools may curtail their already limited service in individual guidance. Dr. Edwin Angres, psychiatric consultant to the youth service bureau who offers monthly seminars for pastors on psychiatric approaches, said it is difficult to "restore" delinquents because the source of their troubles is often mystifying. He complained that there is an "overadvertisement" of psychiatric results.

Existing Agencies Need To Be Strengthened

William H. Robinson, director of the youth service bureau and a new member of the state legislature, called for evaluation of the programs for dealing with truancy in the schools, and for strengthening the staffs of probation officers, whose case loads are too heavy. He pleaded for dynamic application of the "knowledge we do have" and for cooperative attack on the problem by the whole community. He praised the meeting as a "dramatic demonstration" of the social concern of the Protestant churches for what is happening to children in trouble. Throughout the discussion there was emphasis on the need to detect problem children at an early age and to see that they get help.

Garrett Now Largest Methodist Seminary

Dwight E. Loder will begin his new duties as eighth president of Garrett Biblical Institute in Evanston, largest of the 10 graduate schools of theology supported by the Methodist Church, as soon as his successor at Hennepin Avenue Methodist Church in Minneapolis has been named. Garrett, which celebrated its centennial in 1953, now enrolls more than 400 students preparing for the ministry and other forms of religious leadership. "Preacher of the quarter" at Garrett is to be George A. Buttrick, president of the board of preachers and Plummer professor of Christian morals at Harvard University divinity school. He will be on the campus Jan. 25-27, preaching in the chapel, meeting with homiletical classes and conferring with students.

Methodists Give Property To Lutherans

The members of First Methodist Church at St. Charles, Ill., have voted unanimously to give their former church home and parsonage—valued at $85,000—to a neighboring Lutheran Church—Missouri Synod congregation in need of a place of worship. First Methodist recently dedicated a new $1,250,000 church, the gift of Edward J. Baker, in memory of his parents. Mr. Baker, 86, is a millionaire hotel owner, philanthropist and sportsman.

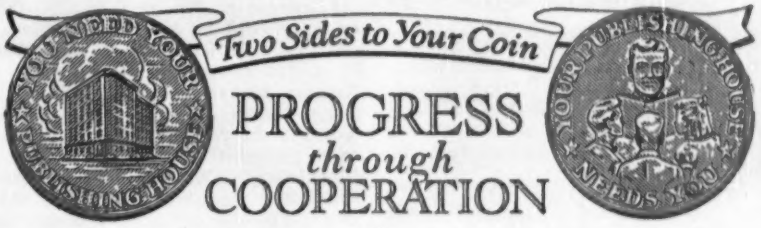
Tillich, Van Holk Lecture At U. of C.

Among visiting professors at the University of Chicago during the winter quarter are Prof. Paul Tillich of Union Theological Seminary, who will give 16 lectures and conduct a seminar for a limited number of graduate students, and L. J. Van Holk, professor of ethics and religion at the University of Leiden in Holland, founder and for many years executive secretary of the International Association for Liberal Christianity and Religious Freedom.

And So Forth

Charles S. Braden, widely known chairman of the department of the history and literature of religions at Northwestern University in Evanston, has retired with the rank of professor emeritus. His successor is Edmund Perry, since 1950 a professor at Duke University and an alumnus of Northwestern and of Garrett Biblical Institute.

Earl C. Dahlstrom, formerly a missionary-teacher in China for the Mission Covenant Church, has resigned his pastorate at Bethany Covenant Church, Chicago, to be-



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come professor of practical theology at North Park Theological Seminary here.

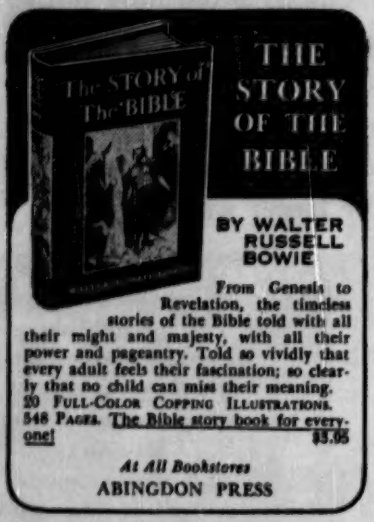
Headquarters of the National Association of Evangelicals has been moved from Chicago to near-by Wheaton. The midwest regional N.A.E. office will remain here.

Permanent lighting to illuminate the exterior of Rockefeller Memorial Chapel at the University of Chicago from dusk to 11 p.m. was used for the first time Dec. 5, greeting the audience leaving the annual performance of Handel's *Messiah* by the university choir.

Recent speakers at Chicago Sunday Evening Club services have been Pres. Benjamin Mays of Morehouse College, Atlanta, E. Stanley Jones, and Pres. Herbert Gezork of Andover Newton Theological School. It was Dr. Gezork's first appearance at the club.

"Ways to Live the Christ-Way" was the theme of the interdenominational retreat arranged by Camps Farthest Out at Austin Baptist Church, Chicago, Dec. 30-Jan. 2. Cosponsors were the Austin ministerial association and Greater Chicago Churchmen, laymen's division of the church federation.

WENDELL Q. HALVERSON.



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150 Carloads of Grain Assembled

Lutheran Appeal Brings in Gifts from Farms for Overseas Relief—Note Rapid Hutterite Increase

MINNEAPOLIS, Jan. 7.—Minnesota farmers contributed 55 of the 150 carloads of grain collected in the 1954 All-Lutheran Food Appeal, sponsored jointly by the National Lutheran Council and the Lutheran Church—Missouri Synod. This record, said the *Minneapolis Star*, gives the lie to charges that the state's farmers are "isolationist." Ove R. Nielsen, United Evangelical Lutheran pastor who served as national director of the appeal from headquarters here, estimates the value of the contributions from 11 states at $323,000. After processing, the grain will be sent overseas to be distributed to refugees and other needy persons in Germany, Austria, Jordan, Korea and Hongkong, without regard to race or creed. Robert N. Pearson, Augustana Lutheran pastor at Cambridge, was chairman of the appeal in Minnesota.

Hutterites Fastest-Growing Group in the World

The fastest-growing group on earth is the Hutterites, a communal religious sect with 8,000 members living in 98 modern agricultural colonies which own 500,000 acres in North and South Dakota, Montana, and the Canadian provinces of Alberta, Manitoba and Saskatchewan. This is the conclusion of a study made for Population Reference Bureau, Inc., a nongovernmental research organization, by a sociologist and an anthropologist from Wayne University in Detroit. The study revealed that the Hutterites are doubling their numbers every 16 years. Their average annual birth rate is 45.9 per 1,000, compared with 24.1 for the United States as a whole. In the 340 "complete" families studied, 9 is the median number of offspring. Robert C. Cook, chief of the reference bureau, says that only a taboo on teen-age marriages prevents the Hutterites from approaching the "theoretical maximum in human fertility." The sect was founded in Switzerland and Bohemia in 1528 by Jacob Hutter.

Alcoholics Anonymous Honor Pastor-Counselor

Members of Alcoholics Anonymous have presented Forrest L. Richeson, pastor of Portland Avenue Christian Church here, with a gift of $2,260 in appreciation of his services as a volunteer counselor to the organization during the past nine years. The presentation was made at a party in honor of Dr. Richeson's 46th birthday, attended by 150 A.A.'s. The money will be used to furnish the pastor's study in his congregation's new $600,000 contemporary-style church building now under construction.

Poll Shows Majority Against Teaching Religious 'Facts'

Facts about religion should not be taught in the public schools even if the teaching is done without trying to persuade students that one set of religious beliefs is better than another, say 54 per cent of Minnesota adults interviewed in a recent Minnesota Poll. However, 44 per cent favored the idea. A proposal to teach more facts about religion in the public schools was made by Raymond J. Bradley, chairman of the education division of Macalester College, St. Paul, at the annual state education convention in October. He argued that teaching such facts, starting as early as the second grade, would lead to more tolerance.

Ukrainian Congregation Loses Church in Fire

Displaced from their homeland by war, more than 100 Ukrainian families resettled in Minneapolis now find themselves displaced again—this time from their church. St. George's Ukrainian Orthodox congregation, organized in 1950, lost its building by fire Nov. 29. Fr. Andrew Kist, pastor, was able to save some Bibles, vestments, altar cloths and crosses before the fire reached its full fury, but other valuables were destroyed, among them a number of religious paintings that gave the church a particularly Ukrainian atmosphere. University Baptist and Central Lutheran churches opened their buildings for benefit concerts by the St. George choir so that a new building fund can be collected.

Lutheran Dossier Team Seeks Sponsors for Refugees

Mrs. O. G. Malmin, wife of the editor of the *Lutheran Herald*, Evangelical Lutheran weekly published here, has returned from spending six weeks in Germany interviewing refugees for prospective resettlement in this country. Now she is busy trying to find likely American sponsors for them. She said she was "extremely impressed" with the precise workmanship of articles made by the 200 refugee families on which she prepared dossiers. Some of the people she interviewed in Bavaria were unable to come to a central place because even the price of a bus ticket would make too great a dent in their meager budgets. So Mrs. Malmin and the five clergymen who made up the dossier team sent to Germany by Lutheran Refugee Service had to go to them. Most of the refugees interviewed were ethnic Germans.

Personnel Notes

Vernon E. Johnson, rector of St. Paul's Episcopal Church, is the new president of the Greater Minneapolis council of churches. He and other officers named by the board of directors will take office Jan. 19 at the annual meeting at St. Mary's Greek Orthodox Church.

Dennis Nyberg, cominister of Lake Harriet Methodist Church, Minneapolis, has been appointed to the mayor's council of human relations.

Robert G. Borgwardt, associate minister of Central Lutheran Church, Minneapolis, goes to First Lutheran Church, Sioux Falls, S. D., succeeding Alvin N. Rogness, new president of Luther Theological Seminary in St. Paul.

Howard Y. Williams of St. Paul, who has been out of the ministry for several years, taking an active part in Democratic-Farmer Labor politics in the state and serving on the staff of Sen. Hubert Humphrey, has become minister of United Congregational Church, Butte, Mont. Williams

was minister of People's Church in St. Paul 1919-29.

William E. Paul, 73, general superintendent of Union City Mission here and director of Mission Farms at Medicine Lake, died of a heart attack while driving his automobile Jan. 4. Mr. Paul directed the building of Mission Farms, which has served as a home for thousands of men seeking lodging and rehabilitation, and also as a summer religious conference center.

Henry Nicholas Hancock, a minister in Wales until he came to this country as an exchange preacher in 1950, has been elected dean of the Episcopal Cathedral Church of St. Mark, Minneapolis. Now rector of St. Thomas Church, Bethel, Conn., he succeeds Frederick M. Morris, who goes as rector to St. Thomas the Apostle Church in New York city.

In Brief

Almost 10,000 people filled the Minneapolis municipal auditorium Nov. 28 for the annual Lutheran welfare benefit performance of Handel's *Messiah* by a 1,000-voice interdenominational choir.

After opposition from the Fargo-Moorhead ministerial association and others, the Fargo, N. D., city commission rejected by a 3-2 vote a proposed loyalty oath for city employees. WILLMAR L. THORKELSON.

Restrict 'Martin Luther' to Adults in the Saar

In the French-controlled Saar area, the film *Martin Luther* has been cleared for showing in theaters on condition that no children under 16 are admitted. Reporting the decision, the French Lutheran press service notes that no such restrictions were placed on films treating Roman Catholic themes, such as *Our Lady of Fátima* and *The Song of Bernadette*.

Orthodox Churches Increase In Latin America

Orthodox churches in Latin America have increased in number from 10 in 1945 to 31 today. The new congregations are made up largely of former refugees who have been resettled in Latin American countries since World War II.

Quakers Establish Community Center in Kenya

A Quaker community center has been established in Nairobi, Kenya, by the Christian Council of Kenya in cooperation with the East African Yearly Meeting of Friends (all-Negro, with 26,000 members) and the service society of the London, England, Yearly Meeting of Friends. When it is completed in July, the center will offer housing for 10,000 Africans. Seventy of its one-room homes have already been opened.

Thanksgiving Service Breaks With Missouri Tradition

The Thanksgiving Eve service sponsored annually for more than 30 years by the churches of Palmyra, Mo., broke three traditions in 1954: it was held on Thanksgiving morning, there were two women ministers among the officiants, and Negroes and whites worshiped together. Two other traditions were broken this fall in the same small Missouri town: the schools were racially integrated "without incident," and one of the leading restaurants permitted the local ministers and their wives to hold an interracial fellowship dinner in its main dining room.

United Lutherans Double Membership

Since it was organized 35 years ago, the United Lutheran Church in America has nearly doubled in membership—from 1,092,614 to 2,141,626. The U.L.C. is the largest Lutheran body in North America.

The Church Roll

T. V. Philip of the Mar Thoma Church in south India has joined the staff of the World's Student Christian Federation as secretary for work among Student Christian Movement units in southeast Asia.

Paul H. Vieth, professor of religious education at Yale Divinity School now teaching at the Japan International Christian University on a Fulbright scholarship, is spending two weeks this month helping the Philippine Federation of Christian Churches prepare a religious education curriculum for day schools.

Glora M. Wysner, a secretary of the International Missionary Council, left Dec. 31 for a six-month world tour to study, on behalf of the council, the indigenous cultural and religious backgrounds of the areas in which Christian missions operate.

Wilfred Lockhart, minister of Kingsway-Lambton United Church in Toronto, has been appointed principal of United College in Winnipeg. He succeeds William C. Graham, who became principal of this United Church of Canada college in 1938 after 12 years as a professor at the University of Chicago, and who had earlier been professor of Old Testament language and literature, as well as registrar, at Wesleyan Theological College in Montreal.

Recent deaths in the field of religion: Charles Nelson Pace, president emeritus of Hamline University (Methodist), in St. Paul, Minn., on Dec. 17, at the age of 77. . . . Richard Miner Vaughan, theologian and author, formerly president of the American Theological Society and dean of Pacific Coast Baptist Theological Seminary, in Orlando, Fla., on Dec. 28, at the age of 84. . . . Mary Stone (Shih Mai-yu), first Chinese woman to obtain a medical degree in the United States, in Pasadena, Calif., on Dec. 29, at the age of 82. In 1896 Dr. Stone founded the Women's Hospital at Kiukiang under auspices of the Methodist women's missionary society, and for 25 years was its director, personally training more than 500 Chinese nurses. In 1920 she founded the Bethel Mission of Shanghai, which includes a high school, orphanages, theological seminaries, and nursing schools which have trained more than 2,500 nurses. . . . David E. Roberts, since 1950 Marcellus Hartley professor of the philosophy of religion at Union Theological Seminary, New York city, a member of the faculty since 1936 and dean of students 1940-46, on Jan. 4, at the age of 44. Dr. Roberts was the author of *Psychotherapy and a Christian View of Man* and of many magazine articles. Since 1947 he had been a member of the National Council of Churches' commission on religion and health.

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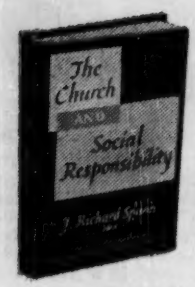

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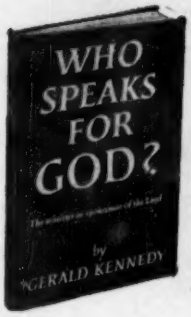

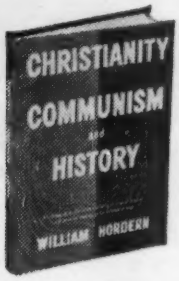

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